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JARVIS' REPLY TO DR. MILNER.

A Reply to Doctor Milner's "End of Religious Controversy," so far as the churches of the English communion are concerned. By Samuel Farmer Jarvis, D. D. LL. D. *historiographer of the church, author of "a chronological introduction to the history of the church," etc. etc.* New York: D. Appleton & Co. 1847, pp. 251, 18mo.

HAVING followed Dr. Jarvis in the first part of the "End of Controversy," in which the true rule of faith is discussed, we now pass to the second part in which that true church of Christ is indicated, whose judgment puts an end to controversies in matters of religion. This second part is, as we have already observed, the vital question. If we know which of the conflicting bodies that profess to be the church of Christ, is really such, we have only to join that body, to be in union with him who has said: "He that hears you, hears me." Now the manner in which Dr. Jarvis disposes of this second part, is the most remarkable feature of his reply. He passes over it altogether. The facts there alleged against his own church, and in favor of the Roman church, are so disheartening to him, that he cannot look them in the face, and therefore he turns aside. He has not the courage of pointing out in his own church that unity, that sanctity, that universality and apostolicity which are the inalienable prerogatives of the true church of Christ, and therefore he hastens to treat of other matters less unpalatable to him. Such a proceeding is nothing less than an express, unqualified and undeniable confession on his part, that his cause is untenable, and that he cannot discover in the English communion, the marks of the true church, and that he cannot disprove the marks of truth which shine forth in the Roman Catholic church, as brightly as the sun shines in the heavens.

The historiographer of the church, however, has tried to conceal, under a cloak, his unwillingness to discuss the question—which of the two societies, the church of England, or the church of

Rome, has the marks of unity, sanctity, Catholicity, and apostolicity, essential to the true church of Christ. He recedes from the question upon the plea that the Catholic church is the collection of all those Christians who admit the council of Nice, and perhaps the first four general councils: for, says he, the title of Catholic was given them by a rescript of the Emperor Theodosius: but after the first four general councils

"the rivalry between Rome and Constantinople finally broke out into a permanent schism, and shattered those who had till that time been called Catholics to the four winds of heaven, ... The only tenable ground, in the present condition of the Catholic church, is that which we hold, by retreating to the first four general councils as the time when Catholic faith and order were still *whole* and *undefiled*. This being the true issue, (the doctor concludes with a brilliant come off), I am relieved in great measure from all consideration of Dr. Milner's second part from the 13th to the 30th letters inclusive."

Now this, in plain English, means simply, I am so roughly dealt with by Dr. Milner in the second part, that I cannot consent to expose myself any longer on that ground: I will therefore betake myself to the best part of valor, which is prudence.

But let us pursue the doctor in his flight, and show him at least what a flimsy and ragged garment he has thrown about him, in order to hide the shame of his inglorious retreat. The only tenable ground, you say, is to retreat to the four first general councils: that is, you are ashamed to assert that the English church alone is the lawful successor, representative and heir of that society which held those four general councils: you know that this English church sprang up more than a thousand years after the last of those general councils; you know that it came into existence, not by the lawful succession of rightly appointed bishops, but by order of a crouching parliament, acting at the bidding of an ambitious queen; you know that this English church has no unity, that it has no sanctity, and that the adulteries of a Henry VIII, the hypocrisy and perjuries of a Cranmer, and the machiavelism of Queen Elizabeth and her profligate ministers, are written in indelible characters on the first page of its history; you know that in point of Catholicity and apostolicity it has not even an apology to offer, and you therefore wisely decline asserting that the Church of England is the sole successor of the primitive church. Hence, you give her, as a successor, a seven-headed monster, composed of the most jarring elements. But if the ground is not tenable except in this way, it is for you only: for us the ground is not only tenable, but it is as firm as a rock, as unshaken as the foundations of the earth, as immoveable as the word of him who has said, "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." We contend that the church in communion with the see of Peter is the true and only successor and lawful heir of the church that held the first four general councils; and we prove the assertion by the most obvious arguments. We are a compact phalanx like the church of the first centuries, and we say *anathema* to every other society that is not united with us. We have but one faith, and do not allow some to teach the real presence and others to deny it, some to admit the invocation of saints and others to reject it. We possess the sanctity essential to the true church, and have the most manifest proofs of that sanctity and of the presence of God with us, in the splendid and incontestable miracles, which, in every age since the last of the first four general councils, have been performed and continue to be performed in the Roman Catholic church: we possess Catholicity not only in *name*, in spite of all your endeavors to wrest that name from us and arrogate it to yourselves, but we possess it by a *real* diffusion and universality, the Roman Catholic church actually numbering more

dutiful children than it did in the time of the four first general councils. We have apostolicity by such a manifest title, that any one who reads a history of the church, and much more, any one who wishes to write one, cannot find even the shadow of a pretext to forge a stopping place in her succession, from the time of the first general councils, and say: here began the Roman church.

Dr. Jarvis pretends to be a member of the Catholic church under the following plea. By the celebrated decree *Cunctos populos* of the emperor Theodosius the Great, which the doctor translates and quotes at full length, those who hold the faith of Nice are to be considered as Catholic Christians, and those who deny that faith as heretics. Since the Church of England then admits the faith of Nice, she is to be considered as belonging to the Catholic church. This seems to be the strongest rampart that Dr. Jarvis has found to shelter himself, and although the pretext is so very absurd that we could not at first satisfy ourselves that this was the meaning of Dr. Jarvis, he repeats the assertion so often and so clearly that we are forced to consider this his theory. Truly then may we say that he is a real descendant of those degenerate men, who, in the 16th century, built a church upon the authority of the crown and the parliament of England. Although in a country that can boast of its correct notions of religious freedom and independence, Dr. Jarvis makes the church the most servile vassal of the temporal power, and acknowledges the supremacy, not of the bishop of Rome, but of the reigning prince. Whether Theodosius has, or has not decreed that the name of Catholic should be given to the professors of the faith of Nice, what has this to do with the real right to that title of Catholic which (as Milner proves, let. 25,) has been the name of the true church from the time of Ignatius, the immmediate successor of the apostles? Is it to princes and kings that we are to resort in order to know which is the Catholic church, and where the true Christian doctrine is held? If Theodosius had a right to concede the name of Catholic to any body of men, had not Constantius and Valens, his predecessors, the same right? Did they not, as obstinate Arians, declare the Arians to be the Catholic and orthodox church? But, what was the effect of their declaration? None at all beyond the limited circle of their flatterers. Whenever princes have meddled in church matters, they have been the laughing stock of the world, from Constantius to the late king of Prussia. Let the queen of England with her parliament proclaim that the English church shall be called Catholic, what would be the effect of such a decree but to make the authors of it ridiculous in the public eye? Hence it was not in virtue of the decree of Theodosius that the professors of the Nicene creed were called Catholics: but Theodosius issued his decree because the professors of the Nicene creed were already called Catholics.* Theodosius merely confirmed by law the title which they enjoyed; or rather as the giving or confirming of a religious title did not belong to Theodosius more than to Queen Victoria, the decree of Theodosius was nothing more than a declaration by which he professed to consider as Catholics or the true church the professors of the Nicene creed, and all others as heretics, with the civil privileges or disabilities attached to both titles. But how could the doctor fail to perceive that by quoting the decree of Theodosius he condemned himself? For Theodosius there says that he knows the true church, or Catholic Christians, by the fact that they hold "that religion which the divine Apostle Peter delivered to the Romans, the religion proclaimed *continually from him even to the present time.*" If Theodosius be an authority, he declares that Peter proclaims continually and to the present time the

* See the code of Justinian, Lib. 1. Tit. v. *Privilegia.*

true religion. Why does not the doctor then, in order to come within the rescript of Theodosius, embrace at once that religion, which Peter even now continues to proclaim through his successors, the bishops of Rome?*

The historiographer of the church will perhaps contend that provided one acknowledge the council of Nice, he is a Catholic. But how unfounded this notion is, will appear from the fact that the partisans of Nestorius and Eutyches maintained the Nicene faith, or the divinity of Christ; yet, because they denied his incarnation, they were cut off from the Catholic church by the third and fourth general councils. The meaning then of Theodosius is, that in the state of affairs which he saw around him, some adhering to the faith of Nice, and others rejecting it, he declared the former to be the Catholics, and the latter to be the heretics: but it never entered the head of Theodosius to declare Catholic any one that would admit the council of Nice, no matter how much he might be at variance with the main body of the church on other points not touched upon by the council of Nice. Hence the true conclusion to be drawn from the decree is, that he who would rejcet any other article defined by the church, as the consubstantiality of the Son had been by the fathers of Nice, would cease to be considered as a Catholic Christian, would be deemed a heretic and dealt with accordingly. That this is the meaning of the Roman law which the doctor has quoted is obvious: but if he desire additional proof, let him read the law *Ariani* of the code already quoted: he will find there a number of heretics besides the Arians. We may lawfully conclude then that Dr. Jarvis has committed an inexcusable mistake in founding his title to the name of Catholic upon the decree of Theodosius: for, in the first place, it is degrading in a Christian divine to invoke the temporal power in church matters; and in the second place, that temporal power never asserted what Dr. Jarvis has ascribed to it.

It is a common error among Episcopalians to tranquillize themselves in their false position, by the consideration that they admit the first four general councils, and are therefore a continuation of the first ages: but this pretence is false, and even were it true, it would be insufficient; for Christ has not said that it would be enough to believe the church assembled on four different occasions, but he has said in general terms: "if he will not hear the church, let him be to thee as the heathen and the publican." The pretence, however, is as unfounded as it is insufficient, as may be easily proved against Dr. Jarvis by the following plain reasons.

Having no hope for the Roman church, the doctor says:

"We turn to the Greek, the Armenian, and the Syrian, rather than to the Latin; they, like ourselves, retain the Nicene faith, and therefore come within the definition of the rescript of Theodosius." P. 118.

Now this tender of communion to the Armenians and Syrians is a formal renunciation of at least the fourth general council. For the Armenians and the Syrians are, in other words, Eutychians, who were cut off from the church by the council of Chalcedon. Hence, by seeking their communion, Dr. Jarvis and his compeers reject at least one of the early councils, and consequently do not adhere to the faith which the first four general councils held and proclaimed. 2. We

*The decree of Theodosius makes mention of Damasus the reigning pontiff, and of Peter, bishop of Alexandria, a man of apostolic sanctity. The historiographer of the church, to show his proficiency in history, undertakes to tell us who this Peter was that is mentioned in the decree, and he gravely informs us that it was Peter of Alexandria who suffered martyrdom nearly eighty years before the decree of Theodosius. Can Dr. Jarvis be an historiographer of the church, and make such a *blunder?* to use the words which he applies to Dr. Milner. This Peter was living, as the decree clearly supposes; the blunder of Dr. Jarvis is too glaring to need confutation; Peter was the successor of Athanasius in the see of Alexandria, and the same who, owing to the persecution of the Arians, fled to Rome and was received and afterwards reinstated by Pope Damasus. Theodoretus, Socrates and Sozomen, and other historians of the church, speak of him.

learn from St. Jerome (Præfat. in Judith) that the council of Nice placed the book of Judith in the catalogue of the sacred Scriptures: now this is one of the books which Protestants, and Episcopalians with them, discard from the canon of inspired writings: therefore Episcopalians do not admit the first four general councils. 3. In the third and fourth general councils the practice of the invocation of saints is very plainly set forth. St. Cyril of Alexandria, in the council of Ephesus, prayed to the blessed Apostle John, Labbe, t. 3, p. 1024, in presence of the fathers, and the council itself was held in a church dedicated to the Virgin Mary. Id. id. p. 5, p. 583. The fathers of Chalcedon prayed also to the holy martyr Flavian. Id. t. 4, p. 697. Now, Dr. Jarvis rejects the invocation of saints, and therefore he is not sincere when he says, that he retreats to the first four general councils as the period when the faith was whole and undefiled. 4. The ancient church prescribed continency to bishops and priests, and deposed priests who married after their ordination. This is proved from the council of Nice, which in one of its canons forbids all women, except mother, sister, or aunt, to enter the houses of priests, and from the canons of the council of Chalcedon, the first of which confirms the decrees of preceding councils, forbidding priests to marry, and the fourteenth of which supposes that in some places those in minor orders, as readers and chanters, were permitted to marry. Now the council even in this case imposes restrictions, and this shows clearly that marriage was interdicted to the higher orders. But the Church of England allows priests and bishops to marry even after their ordination, and therefore she departs from the first four general councils. 5. The church of England rejects the supremacy of the pope: now this supremacy was acknowledged and acted upon in the most obvious manner in the councils of Ephesus and Chalcedon, as may be seen by the history of those councils,* and therefore it is a false plea in Dr. Jarvis to say that he embraces the first four general councils. 6. The first four general councils acted throughout upon the principle that the true church cannot fail, and that the judgment of the great majority of the bishops is the rule of faith, and an infallible expounder of Scripture and tradition. The third general council of Ephesus thus addresses the Emperors Theodosius and Valentinian. "It is supremely absurd that to two hundred and ten venerable bishops to whom all the western bishops assent, and with them the whole world, thirty bishops should oppose themselves." Labbe, t. 3. p. 658. Therefore whoever admits the first four general councils, so as to deny in the church the right of passing judgment in any controversies that may arise, as those four general councils did in their days, denies these first four general councils; and such is the awkward predicament in which Dr. Jarvis and other churchmen place themselves. Is it not evident that these four general synods did not pretend to define every thing, nor to deny to their successors the right of excluding heretics from the church? How many other errors may arise that were not alluded to by the first four general councils? It would be impossible to extirpate these errors, if one were a member of the church, by the mere fact of his admitting the first four general councils. These general councils did not decree in positive terms the eternity of the punishment of hell; nor did they proscribe the horrible doctrine of predestination to evil: whence, according to Dr. Jarvis, a man or even a whole nation might admit no hell at all, and believe in predestination to evil, and still be in the pale of the Catholic church, because they would admit the four first general councils. It follows therefore that the system of Dr. Jarvis and his compeers destroys

* We refer Dr. Jarvis to "The faith of Catholics," pp. 166, 167, where he will find ample quotations with every desirable facility to verify them. Baltimore, F. Lucas, Jr.

all councils, and overthrows the very constitution of the church.

We may devote a few more remarks to that peculiar view of our replyer, by which he makes the church end with the fifth century, as will be seen by the following passages.

"The Arians fell with the political power which supported them; but unhappily the *Catholics* became divided among themselves, and after the middle of the fifth century, the church was no longer what it was before that period." P. 22. "Since the fourth general council, the state of the church has been very materially altered. They who equally maintain the great principles of the ancient creeds, are now riven into separate communions." P. 117. "The rivalry between Rome and Constantinople finally broke out into a permanent schism, and shattered those who had till that time been called Catholics to the four winds of heaven." P. 119.

Now we say that this system of Dr. Jarvis is replete with absurdities, and is nothing else than the latitudinarian principle, that all religions are equally good and equally true, and that it is immaterial which you profess, all being equally good, or, to speak more to the purpose, equally bad.

The state of the church, says the doctor, has been materially altered since the fifth century, and schisms have broken out since that period. But is the historiographer of the church so ignorant of history, as not to know that there were also schisms and heresies before the fifth century? If the church overcame them before the fifth century, why could she not do so after that time? The church in the first ages triumphed over the Sabellians and the Arians, who denied the distinction of persons in the holy Trinity and the divinity of the Son: would it not be the height of absurdity to contend, that after the fifth century she could not put down other errors equally injurious to God or more destructive of morality?

The English, the Greeks, the Syrians, the Armenians, the Latins, you say, now constitute the Catholic church, since the middle of the fifth century. Before that period, we know that they formed one communion; but now that they are separated and riven into different sects, how can their union form the Catholic church? What a frightful monster is the Catholic church of Dr. Jarvis? Where can such an anomalous amalgamation of sects exist as the true kingdom of Christ, except in a distracted brain? The church is the kingdom of Christ upon earth: that kingdom was foretold by the prophets to be eternal. Alas! the deplorable fate of that kingdom! It was destroyed in the fifth century: and now it is made up of patches: of sects, the enemies and anathematizers of each other! What a beautiful picture of a kingdom! The Latins have excommunicated the Greeks and the Anglicans: the Greeks are at war with the Anglicans and Latins, and so is it with the Syrians and Armenians, whom Dr. Jarvis introduces in order to make a show of names: can such be the incongruous elements that constitute the kingdom of Christ? Call them rather the kingdom of Satan, and acknowledge that this kingdom of Christ has ceased to exist: for Christ has said, "every kingdom divided against itself shall be made desolate, and every city or house divided against itself shall not stand." Matt. xii, 23. Either say that the church has ceased to exist upon earth, or abandon the idea of a church composed of contradictory elements. According to Dr. Jarvis' notion of the Catholic church, the gates of hell have long since prevailed against it: for, what he calls the church has been split into heresies and schisms, or parts which are integrant portions of it, and yet which cannot exist together. This state of things has lasted for upwards of a thousand years, and instead of there being any reason for its ceasing, there is every indication of its continuance, unless some of these sects should cease to exist altogether. Again, how can such a Catholic church as Dr. Jarvis admits, be the pillar and ground of truth, as the apostle calls it? For the Anglican church denies many

things which other churches maintain; and what is held as true among some members of that *so called* Catholic church, is accounted superstition, idolatry and folly among others. Furthermore, the Lord promised to be with his church to the end of time; but with what portion is he? To say he is with all, with the Latins, the Greeks, the Armenians, the Anglicans, &c., is to admit that he himself leads them into those schisms which Dr. Jarvis deplores so much, and which he supposes to have shivered the Catholic church to the four winds of heaven.

With the extravagant notion of a church that some Episcopalians entertain, schism and heresy are mere names, and it is fairly impossible to convict any one of either. Anglicans are very rabid against Methodists, whom they consider as guilty of an unpardonable schism. But how can they convict them of schism? Anglicans say to Methodists: You abandoned the established church in the course of the last century, therefore you are schismatics. But may not a Methodist answer: and you yourselves abandoned the Latin church only two centuries before we left you. The Latin church was corrupt. You were much more so. But after having been fostered by us, you raised your head against us. True, but the Roman church had given you all you have, and you rejected it with contempt. Why condemn in us what you approve in yourselves?

Suppose it were the question of condemning the Universalists, who either reject hell, or make it a temporary state, which is nearly the same thing. It would not do to argue from Scripture, for they can adduce Scripture as well as you. They will tell you, as the Arians did the orthodox Christians in the fourth century, that you mistake the sense of Scripture. According to Dr. Jarvis' views, it would be impossible for the Catholic church to frame a decision against them, because it would be impossible to convene that church. It would be necessary to call together the Latins, the English, the Greeks, &c., in order to pass sentence against them; but, as a council composed of such discordant elements would be a chimera, the Universalists might boast with as much reason as the Anglicans, that they are not condemned by the Catholic church, and that they have as much reason to place themselves in that church as the Episcopalians themselves.

It is plain then that the Latin, the Greek, the Anglican communions, form different churches, and that if one of them is the true church of Christ, the others have been set up by men, and consequently are churches of Satan. It is upon this ground that we stand, and maintain that we alone constitute the Catholic church, adducing in support of our assertion all the evidence that a reasonable mind can desire; evidence so bright and overwhelming that the historiographer of the church was afraid to touch upon it. We, and we alone have the name and the reality of that essential mark of the true church, *Catholicity*. This is an undeniable fact, which Dr. Milner places in so clear a light that nothing can obscure it. We are called *Catholics* by the world at large. All efforts of Protestants to wrest the name from us, or to assume it themselves, have been unfruitful. Let us see how Dr. Jarvis gets out of this difficulty. Dr. Milner observes on this point: "If I ask a candid Protestant the question, *are you a Catholic?* he is sure to answer me, No, *I am a Protestant;*" here Dr. Jarvis takes up the gauntlet and says:

"Well argued, Dr. Milner! Capital appeal *ad verecundiam!* A Protestant who is FOOLISH enough to say that he is not a Catholic deserves all you have said of him." P. 21.

Thus Dr. Jarvis is so sanguine about his right to the name of *Catholic*, that he does not hesitate to brand as foolish all Protestants who do not call themselves *Catholics*. This, however, they are far from admitting. On a very recent occasion, the claims of Dr. Jarvis were publicly refuted by one of the illustrious men

of our country, who probably knows the definitions and proper use of terms as well as the doctor, while he belongs to the same religious denomination, and was lately baptized, and admitted as a communicant of the Episcopal church. We mean the Hon. Henry Clay. According to Dr. Jarvis' standard of intelligence, Mr. Clay would have to be ranked with the *foolish* Protestants; for, in his late speech at Lexington, Ky., he thus alludes to Ireland and Mexico on the one hand, and to the English and Americans on the other. "The CATHOLIC religion predominates in both the former, the Protestant among both the latter." Here is the meaning of the word Catholic, in spite of all that Episcopalians can do or say on the subject. It signifies those who are in communion with the Roman see, as the Irish and the Mexicans are: all others are not Catholics, but Protestants.

Our church is Catholic, not only in name but in reality, and Dr. Jarvis is totally inexcusable for not having taken up the 26th letter of Dr. Milner, in which he shows that we possess Catholicity. We may truly say that, on this point, the rule of the fathers of Ephesus in the third general council, is sufficient to convict Episcopalians of voluntary blindness. "It is supremely absurd, they say, to oppose thirty bishops to two hundred and ten united with all other bishops." Go up to the time when the English church was formed from the Roman Catholic church, place its origin at any period you choose, either under Henry VIII, or under Edward, or under Elizabeth, and you will find the whole body of the Catholic Episcopacy standing in opposition to the insignificant handful of prelates who sided with Henry and Edward, and to the solitary bishop under Elizabeth, whose valid ordination is even very doubtful.

The very supposition by which Dr. Jarvis forms the Catholic church from the various Christian communions above mentioned, shows that justice and truth are on the side of that church which has retained the name of Catholic, in spite of all the efforts of her opponents. For if the Latin church is a Catholic communion, then the English church did wrong to leave it in the 16th century, and all its boasted reformation was nothing more than a wilful schism, from a body that confessedly constitutes *at least* the chief portion of the Catholic church. Therefore there was no sufficient reason for that separation, and upon the same principle, there can be no reason for persisting in it. For it being admitted that the Latin church is a portion of the Catholic church, and it is obviously the most numerous and the most respectable portion, (not to speak here of the seal of God upon that church by the eminent sanctity of so many of her members, and the glorious miracles which have been wrought and continue to be wrought in her bosom,) would it not be the dictate of prudence, reason and common sense, to return to that communion which you acknowledge to be Catholic, the more so as that Latin church declares to you plainly that out of her communion there is only heresy and schism? By entering her pale, you are sure of being in the true church; this all parties admit; by remaining separated from her, you have against you the testimony of the most respectable portion of the church, which tells you that you run the risk of your salvation. Hence, for a reasonable person, there can be no cause whatever to hesitate between the Anglican and the Roman communions. Who can rest with security in a church, that is not sufficiently conscious of the truth and solidity of her position as to say: "all other sects are wrong and false; follow them not," but speaks to you in a tone of timidity and distrust, "we are not more in the wrong than some others, and therefore you may as well stay with us as go with them?"

"We cannot," says Dr. Jarvis, "call them (the Roman church) *Catholics:* for this would be an acknowledgment that we are *not* Catholics. . . . . In the original sense of the term, we are not so arrogant as to claim the title of the Catholic

or universal church. But in those derivative senses, which were in use from the time of Ignatius and Polycarp to the middle of the fifth century, we *are* Catholics. To give them even the qualified name of *Roman Catholics* is a stretch of courtesy in our own wrong which ought never to be conceded until they admit that our communion are English or Anglo-Catholics." P. 23.

They who hold such language, never understood the solemn declaration of the Lord, "He that is not with me is against me; and he that gathereth not with me, scattereth."*

We have been somewhat long in the vindication of the second part of the "End of Controversy," precisely because Dr. Jarvis has been very brief on the subject, and we desire to afford him a further opportunity of reflecting on the arguments which conclusively prove the Roman Catholic church to be the true church of Christ, and to compel him, if possible, to face those arguments, and complete his reply, which evidently ignores, by design, the best part of Milner's work. The same train of considerations will lead us to be very brief in our remarks on the third part of the "End of Controversy," in which the various tenets and practices, which are so offensive to Protestant notions, are elucidated and divested of their terrific appearance. Dr. Jarvis has dwelt on them at length, knowing that this was the only point on which he had something to say, and on which he could indefinitely protract the subject of religious controversy. He discusses, therefore, in separate chapters, all the dogmas that have been matters of dispute between Catholics and Protestants since the time of the reformation. We do not intend to follow him on this beaten ground, for more than one reason; one of them is, that such a discussion would be diametrically opposed to the object of Dr. Milner's work, which is to put an end to religious controversy by deciding a question which eminently embraces all others, and gives to them a clear and undeniable solution; another is that it would be absurd to think of furnishing a complete course of theology in a few pages. The ground surveyed by Dr. Jarvis embraces the entire range of theology. Referring him therefore to the dogmatical theology* of Bishop Kenrick, where he will find all his objections, and more too, fully answered within the reasonable compass of four octavo volumes, we will confine ourselves to a few strictures on certain points, where Dr. Jarvis has given us something of his own, and for the merit of originality demands a special and as it were a personal attention.

The Dr. devotes a few pages to the doctrine of the seven sacraments, in which he treats us to all the etymologies he could discover, by hook and by crook, of the word *sacrament*, and with a rare modesty and prudence quotes some of his former essays on these etymologies, published in 1821 in a Protestant periodical, with a view, he says, of saving his essays from oblivion. He then attempts to prove that the Eastern Christian societies did not formerly admit the number of seven sacraments. The following is a specimen of his reasoning:

"I can find no evidence that the Greeks held any notion of this precise number till after the time of Peter Lombard."

Wonderful indeed, that so learned an historiographer and dialectitian could not find the number of seven sacraments among the Greeks! This is quite enough to close the controversy, and hence Dr. Jarvis confidently concludes:

"Is it not worse than trifling to assert, as Dr. Milner does, that the English communion differs with all others about the sacraments, and that all these ancient Christians not only *now* maintain, but *ever have* maintained the whole collection of the seven sacraments. Was there ever such *ignorance*, or such *effrontery*, or BOTH?" p. 135.

This short quotation will show the tone of Dr. Jarvis' reply, and his courteous bearing towards his adversary. But it is remarkable that we meet with this flourish

* For a fuller development of this matter, we refer Dr. Jarvis to the 1st chapter of the excellent work of Prof. Major, late an Episcopal clergyman, Reasons for Acknowledging, &c. Phil. 1846.

* Theologia Dogmatica, 4 vol. 8vo. Philadelphia.

about the ignorance and the effrontery of Dr. Milner, only a few pages after the rare display of *knowledge* and *modesty* by Dr. Jarvis, in asserting that the word *sacrament* meant *relics* in the eleventh century, and that the decree of Theodosius *Cunctos populos* mentions as living, a certain Peter who was martyrised long before the birth of that emperor. To cap the climax on this topic, Dr. Jarvis has discovered that even Roman Catholic priests do not believe in the seven sacraments. The discovery is assuredly wonderful, but the proof of it is still more so. It consists of the declaration made by a professor of theology at Maynooth, who, says the doctor, addressed his class in the following

"serio comic manner, which is so truly Milesian: Gentlemen, it must be confessed that, with regard to the Scriptures, we have not a leg to stand upon; and as for the fathers, the Catholic church would have been much better off, if St. Austin, St. Chrysostom and St. Jerome, instead of writing books, had spent their whole lives in breaking stone upon a macademized road." p. 138.

This language is indeed queer enough in the mouth of a Catholic professor of divinity: but the question at once occurs to us, how does the Dr. know that any such language was ever held at Maynooth? Did he ever attend the lectures there? Has the professor of Maynooth published his address to his class? No: Dr. Jarvis holds the fact by the same tenure that most Protestants have obtained their information concerning Catholicity. He was TOLD that it was so. But for Dr. Jarvis to adduce a circumstance like this, proves nothing more than that an historiographer of the church may be gulled as well as other people.

On the subject of original sin and justification the Dr. has upwards of *twenty* pages, though this point is not touched upon in a direct way by Dr. Milner, and this Dr. Jarvis calls a *reply*. This reply to *no question* consists of a garbled and disfigured account of the proceedings of the council of Trent on the same subject. The historiographer of the church has also discovered something novel, namely, that there is no substantial difference between the accounts of the council of Trent, given by Pallavicini and Fra Paolo. We thought that Pallavicini had written his true history as a *reply* to the disguised Protestant Sarpi, or Fra Paolo; but it seems that we have been mistaken, and we should not be surprised to hear that some reasoner from the school of Dr. Jarvis has discovered that Dr. Milner, in his "End of Controversy," and Dr. Jarvis in his "*reply*," do not differ in substance. We shall dwell no longer upon a topic which is evidently got up by Dr. Jarvis, merely for the purpose of supplying materials for twenty pages of his book.

Next comes a chapter on the sacrifice of the mass. Here too the Dr. exhausts his dictionary of etymologies, but he forgets altogether to notice the arguments of Dr. Milner. We have but one or two observations to make upon this subject. In this and some other chapters Dr. Jarvis assumes the authoritative tone of an œcumenical council, or rather that of an extraordinary messenger from God, to teach us what is Catholic doctrine, and what is not. He says:

"The doctrine of sacrifice is primitive and Catholic; that of transubstantiation is of recent date, and is not Catholic." p. 162.

What surprises us in this, is, that the doctor does not see the presumption or rather the arrogance of such an assertion. How can he, a single individual, arrogate to himself the office of defining the faith? After nearly three hundred bishops assembled at Trent from every portion of the Christian world, and upon mature examination that lasted several years, have solemnly declared what they always believed, and what the whole Christian world represented by them believed, Dr. Jarvis steps forward and tells them, "Get you gone; I will tell you what is Catholic doctrine and what is not: listen to me, you know nothing about the matter." Can there possibly be language more absurd, more revolting? Or is it surprising that our theologians declare heresy

to be the most heinous crime that a man can commit, while at the same time it is the most consummate folly? For, the heretic prefers his own judgment and his own peculiar views to the doctrine of the whole church, with which God has promised to be unto the end of time, and against which the gates of hell shall never prevail.

Dr. Jarvis, at the end of the same chapter, alludes to the disposition of the Anglican church to promote *frequent communion.*

"That the holy communion should be a daily sacrifice, wherever it could be so administered, and that as soon as the people could be led to seek it voluntarily, it should be administered on Sunday, and all other days for which a collect, epistle and gospel are appointed, is evident. . . . Such was the plan of the English reformation; a plan, which, if it had not been *checked and thwarted by contending factions,* would have brought the church back to her primitive fervor and purity. Its object was to restore the daily worship of all classes of people, from the monarch on his throne, to the beggar who knows not where to seek his next lodging or his next meal." p. 175.

From this we are to conclude that the English church has failed in all its plans, and is therefore to all intents and purposes a spurious church, and that it is the imperative duty of Dr. Jarvis and his friends to come out of it immediately, as so many of their fellow-members in the said church have done and continue to do. This rottenness of the Church of England is so obvious, that even members of Dr. Jarvis' own family have thought it their duty to recede from it; and to this circumstance probably we are to ascribe the acrimony of his zeal against Dr. Milner.

The Dr. has a chapter on the real presence and transubstantiation, in which he admits that the ancient church believed in the real presence, but not in transubstantiation. Now what is the real presence admitted by Dr. Jarvis? It is nothing else than a *real absence;* for the Dr. explains at full length how the Holy Ghost, being God and being given as a comforter to the church, affords us all the real presence that can be had.

"As therefore, God the Holy Ghost is essentially LOVE, and is sent to dwell in the church for the purpose of diffusing this love in all hearts, the sacrament of the Lord's supper is constantly administered by him." p. 182.

Hence Christ's real presence in the eucharist is, according to our author, the same operation of the Holy Ghost which is exhibited in baptism, in preaching and in prayer. Can there be a more egregious mystification or *humbug*, to call it by its proper name, than this attempt on the part of the Dr. to show that he and the English church admit the real presence of the body of Christ in the eucharist? Why not call things by their name? Is Dr. Jarvis prepared to maintain that the body of Jesus Christ forms, and is substantially the third person of the Holy Trinity? But we forbear entering into any discussion as to the intrinsic merits of the case. It will not however be devoid of interest to know, that even on this topic, the Dr. has found another opportunity of quoting himself, that is, his *celebrated* "Chronological Introduction to the History of the Church." The manner in which this quotation is introduced is curious enough. It is as follows: Christ,

"before his departure bodily, promised his church to send another comforter or Paraclete. And hence on the last great day, at the feast of Tabernacles, *in the autumn preceding his passion,* Jesus stood and cried, saying: If any man thirst, let him come unto me and drink." P. 178.

This, according to Dr. Jarvis, proves that the real presence of Christ in the eucharist is nothing more than the assistance of the Holy Ghost promised to men. But the Dr. is so punctilious on the subject of rigorous demonstrations and complete and satisfactory evidence, that in order to explain how Christ said those words *in the autumn preceding his passion*, he quotes himself in a note, and furnishes the additional information that in that year the feast of the Tabernacles lasted from the first to the eighth of October. The historiographer of the church embraces every opportunity of

exhibiting his knowledge of chronology. In the chapter on transubstantiation he tells us that Ratramn is older than Paschasius Radbertus, p. 193. This is on a par with his precious remark concerning Peter of Alexandria. The book of Ratramn is considered by Protestants generally as an answer or reply to that of Radbertus. Of course it would be as strange for it to be older then the other, as for Dr. Jarvis to be older than Dr. Milner. To set the historiographer of the church right on another question of history, we will observe that his assertion that "Peter of Blois invented the word transubstantiation, a barbarous word of which no previous trace exists," p. 196, is by no means in accordance with chronology, for Stephen of Autun had used the word before.*

Communion under both kinds could not fail to be one of the topics insisted upon by Dr. Jarvis. Protestants having taken away from the eucharist the very thing which rendered it the most venerable of all the institutions of Christ, are very clamorous against the church for having, as they say, deprived the laity of one half of the sacrament. This is not more true than it would be to say, that the church would *double* the sacrament by giving communion under a form twice the usual size: for it is the belief of the church that there is no more under a large than under a smaller form, no more under the species of wine than under that of bread; and the quantity or quality of the species administered to communicants, is a point of discipline which is determined by reasons of custom, expediency and convenience. We cannot here enter into any discussion: but it may not be useless to give Dr. Jarvis some little instruction on logic, as the want of it has considerably disturbed him in reading two decrees of the councils of Constance and Basle.

"The council of Constance regards as heretics, to be pursued even to the stake, those who maintain the necessity of communion in both kinds; the council of Basle, on the contrary, tolerates, if it does not authorize, this communion, and so *permits* indirectly, what had been twenty-two years before decreed to be heresy." p. 203.

It is true that the council of Basle allowed the Bohemians to communicate under both kinds, and some other permissions of that nature are on record. But no one but Dr. Jarvis has ever perceived any contradiction between the decree of Constance, and such permissions granted by the church. We shall say a word on this pretended contradiction, which our theologians would hardly notice, as it could present no difficulty even for the veriest tyro in theology. How can Dr. Jarvis confound two things so evidently distinct from one another, as the necessity under pain of sin to receive both kinds, and the faculty or permission given by the competent authority to receive both kinds? The following propositions may be maintained without the shadow of a contradiction: Communion under both kinds is not necessary by divine precept—communion under both kinds may be forbidden by the church for reasons of expediency and convenience—communion under both kinds, notwithstanding the general prohibition of the church, may be for reasonable causes permitted by the church to certain individuals or to certain nations. It is little flattering to the acuteness or soundness of judgment of Dr. Jarvis, that we are obliged to elucidate a point, already so perspicuous. For the benefit of the Dr. we will give an example which will make the matter as clear as the sun at noon-day. It is taken from Scripture. The council of Jerusalem, as recorded in the Acts, ch. 15, declared that the observance of the Jewish law was not necessary, and condemned the assertion of some Jewish proselytes, that unless you be circumcised after the manner of Moses, you cannot be saved. xv, 1. Notwithstanding this decision, we find in the following chapter of the Acts, that Paul "taking Timothy, *circumcised* him, because of the Jews who were in those places." v. 3. Paul did this at the very

* Dog. Theol., vol. 3, p. 204.

time he was every where preaching the necessity of keeping the decrees of the council of Jerusalem, as is said in the 4th verse of the same chapter. Were Dr. Jarvis to reason here on his own principles, he would discover a far more flagrant contradiction than in the act of one council declaring communion under both kinds not to be necessary, and the act of another permitting that communion in certain cases. We hope the Dr. will say nothing more on this subject: we would advise him also to suppress another discovery of his in archeology and sacred liturgy. The reasons that led to the discontinuance of the cup among the laity, are stated by all our authors: but Dr. Jarvis adds another.

"It was," says he, "the natural effect of the newly invented term transubstantiation. No repugnance existed to take the body, because the species of bread contained nothing in appearance of flesh; but wine turned into blood created a loathing in the minds of ignorant laymen." p. 199.

We need scarcely remark upon this that Dr. Jarvis quotes no authority for the fact, although he seems to be so very exacting of *correct quotations:* whence we may fairly conclude that the pretended cause which he mentions, is the offspring, not of the ignorance of laymen, but of the fancy of certain reverend gentlemen. But it is singular that Dr. Jarvis in all his remarks is most unhappily in contradiction with himself. He says that there is a greater loathing at the idea of blood than of flesh. If so, how comes it that the Bohemians, who certainly believed in transubstantiation, were so obstreperous for the restoration of the cup, and seem to have been so fond of it? Did not the incredulous Jews, who at Capharnaum were the glorious predecessors of Protestants, feel greater loathing at the idea of flesh than of blood? They asked, "How can this man give us his flesh to eat?" but they said nothing of blood. The laymen whom Dr. Jarvis calls ignorant, believed in the transubstantiation of the bread as well as of the wine, and it would certainly require an exceeding amount of nervous delicacy to discover less resemblance to flesh in the bread than to blood in the wine. If the two latter are liquid, the two former are solid. But leaving this comparison, we assert that those pretended ignorant laymen, who believed in transubstantiation, believed also that there was neither more nor less in the species of bread than in that of wine; that is, they admitted under both, truly and substantially, the body, blood, soul and divinity of Jesus Christ. With this conviction, the reason assigned by Dr. Jarvis is supremely ludicrous and absurd.

We cannot refrain from exhibiting another instance of Dr. Jarvis' reasoning powers and sound logic. He says:

"As for reserving the consecrated elements after communion, it is inconsistent with the very nature of a eucharistic sacrifice. They are not to be left until morning, but must be consumed on the day in which they are offered (Ex. xii, 10. Lev. vii, 15). . . . . The priest, and such communicants as he should call unto him, should reverently eat and drink all that remained. It is the fulfilment of a divine command." P. 209.

The text of Exodus, quoted in support of his assertion, is the following: "Neither shall there remain any thing of it until morning. If there be any thing left, you shall burn it with fire." This is said in relation to the paschal lamb. Now in his argumentation upon this point Dr. Jarvis is truly admirable as a dialectitian. Here is his argument; the eucharist and the paschal lamb are so much the same thing, that what the Scripture says of one must be said of the other. Now the Scripture commands that nothing should be kept of the paschal lamb; therefore nothing is to be kept of the eucharist. Is not this mode of arguing an insult to common sense? Follow up the reasoning, and it will show equally well that the eucharist is to be offered only once a year, at the full moon of the spring, and that we ought to take it with our loins girt, and staves in our hand, and in great haste, &c., for all this is said of the paschal lamb. Dr. Jarvis is so fond of contradicting himself that, after quoting

the above verse from Exodus, in which it is said that what remains of the lamb is to be *burned*, he gravely states that the remains of communion are to be *eaten* and *drunken*. But if the doctor wishes to be so much of a Jew, why did he not go to Exodus, xxv, 30, where it is prescribed to keep the loaves of proposition upon a table, *always*? This text would certainly prove as much for, as the other proves against the keeping of the eucharist. We really pity Dr. Jarvis, in seeing him have recourse to such extravagant proofs; and we take the liberty of reminding him that he forgets here his solemn adhesion to the first four general councils: for the first and most venerable of the four, the council of Nice, can. 12, prescribes that none should be *deprived of the necessary viaticum* according to the ancient custom. The holy eucharist must then be kept as a viaticum for the sick.

We have space only for two more remarks, on purgatory and on the Roman supremacy. In reference to purgatory, we have already informed the reader that Dr. Jarvis, together with Calvin, admits that souls *sleep* to the day of universal judgment, and this he calls the intermediate state. We do not enter into any discussion upon this beautiful idea of Calvin: but we shall content ourselves with quoting the following passage of Dr. Jarvis, which will substantiate what we have said of him in reference to his fondness for etymologies. The reader will assuredly admire the beauty and perspicuity of the passage, as well as the flood of light which it throws upon the question of purgatory.

"The intermediate state is called in the New Testament *Hades* or the *unseen;* and in this it agrees with the proper signification of the Anglo-Saxon word *Hell;* a noun derived from the verb *Helan* tegere, to hide, cover or conceal. The following examples are selected from many which are given by Horne Tooke, of the verb and its derivatives. "Naked and ye *hiliden* me."—"Just men shulen answere, Whanneseigen we thee nakid, and we *hiliden* thee?" St. Matt. xxv. 36, 38. "No man ligtinge a lanterne *hilith* it with a vessel, either puttith under a bedde," &c. St. Luke viii, 16. "No thing is *hilid* which shall not be shewid," &c. Ib. xii, 2. "Seie thou not in thin herte, who shal stie into Hevene, that is to seie for to lede doun Crist? Or who shal go doun into depnesses or HELLE that is for to agen clepe Crist fro the ded spiritis." Rom. x, 6, 7. "What hightest thou? I pray the HEALE not thy name." *Vis. of Pierce Ploughman, pass.* 21, fol. 116, p. 2. 'Parde we women can no thyng HELE.' *Chaucer, Wife of Bathes Tale, &c.* "Laye it in a troughe of stone and *hyll* it wyth lede close and juste," &c. Fabian, part vi, ch. ccxiii. Ray says to "HEAL, to cover, Sussex, as . . . . To HEAL the fire. To HEAL a house. . . . . To hide, cover," &c.

We shall conclude our remarks by announcing the startling intelligence, that Dr. Jarvis has entered the lists against Dr. Milner and the Catholic church, not only as a dialectitian, an historiographer, a chronologist, and an etymologist, but also as a PROPHET. He has vouchsafed to announce the downfall of the papal power, as will be seen by the following quotation from his chapter on the Roman supremacy.

"It is not for me to assume the office of interpreting prophecy; yet the signs of the times now, as in the days of Gregory, must lead every thoughtful mind to view passing events in their connection with the great designs of Almighty Wisdom. If to 587, we add the great prophetic period of 1260 years, it brings us to the very year in which I am writing, A. D. 1847. Constantinople has long since been punished for *her* usurpation. WHAT WILL BE THE FATE OF ROME UNDER PIUS IX?"

The year 1847 is already gone, and Rome yet stands; but we will advise Dr. Jarvis not to be discouraged by this first unsuccessful essay at prophesying. Miller has given him a worthy example of perseverance in this department, having fixed upon three or four different epochs for the great day of universal retribution. Let Dr. Jarvis review and amend his calculation, so as to point out some other year for the downfall of the papacy; and as he has already been appointed historiographer of the church, we would advise him to apply, at the next general convention, for the title of prophet of the church, and patiently await his election to the office of bishop.

For the U. S. Catholic Magazine.

BONA MORS,

AN ASPIRATION FOR A HAPPY DEATH.

A PARAPHRASE.

BY ROBERT R. J. PRICE.

Oh Father of Goodness! thy blessing impart,
As contrite in spirit, as humble in heart,
Low at thy footstool I suppliant wait:
To thee the last hour of my life to commend,
When, broken his staff, the poor pilgrim shall end
Mortality's course at Eternity's gate.

When these eyes that lack lustre, on vacancy look,
Tho' once brightly they glistened, as Nature's gay book,
Unfolded, was open her treasures to see:
When Death's icy finger, benumbing my feet,
Forewarns that as chill shall this heart cease to beat,
Merciful Jesus! have mercy on me!

When, lividly pale, o'er my features shall spread
A gloomy foreshadow of terror and dread,
As struggles my soul from its ties to be free:
When my ears shall be deafened—ere sighs my last breath,
And my hairs stiffly freeze in the coldness of death,
Merciful Jesus! have mercy on me!

As my fancy now soars to the regions of bliss—
Now sinks with grim spectres in deepest abyss
Of anguish unuttered,—a fathomless sea:—
When my soul, at past guilt o'erwhelmed with affright,
'Gainst the Angel of darkness despairing must fight,
Merciful Jesus! have mercy on me!

When falls the last tear from my death-closing eye,
And this poor heart shall yield up its uttermost sigh,
Of life's tabernacle resigning the key:
As my sin's expiation this sacrifice take,
And in that dread moment me penitent make,
Merciful Jesus! have mercy on me!

When the loved ones of earth, encircling my bed,
Sweet drops of compassion in pity shall shed,
The tears of the mourner—why weep they for me?
As my senses in failing breathe fondly "Adieu,"
And this bright world is fading for ever from view,
Merciful Jesus! have mercy on me!

When from all that is earthly my spirit takes wing,
And my soul at thy summons impatient shall spring
From my cold, lifeless body, Creator, to thee:
To thy Majesty this as a homage receive,
And when for immortal all mortal I leave,
Merciful Jesus! have mercy on me!

To thy presence admitted, Oh! grant that my soul,
While the round of Eternity ceaseless shall roll
For ever and ever,—thy glory may see!
And then in thy bosom thy praises I'll sing,
My God and my Father, Redeemer and King,
Merciful Lord! through thy mercy on me!

For the U. S. C. Magazine.

THE ORIENTAL PEARL.

BY MRS. ANNA H. DORSEY.

CHAPTER I.

The Arrival. Meeting of Relatives.

IT WAS near the close of the Indian summer, the most delicious season in the American autumn; a kind of soft and beautiful prelude to the harsh overture of winter. Like consumption, it lingers so gently and lovingly between the decay of the vegetable life of summer and the icy death of winter, that as it recedes from one and approaches the other, it assumes a spiritual and shadowy effect, which seems to create a pause in nature. The forests become gorgeously bright with red, brown, yellow and olive colored leaves; the magnificent autumnal flowers of the richest tints, glow more brilliantly, and while a golden mist covers the sky, through which the sun-beams fall mellowed and warm on the earth, balmy winds from the south and west alternate, and fan with a lulling sound the decaying leaves. Birds sing their last and sweetest songs during this lovely season, and occasionally a brilliant winged butterfly may be seen fluttering around the still lingering roses of summer. The sound of children's voices at play rings right joyously out with the songs of the birds, and a hum of busy life, like a loud, solemn melody, mingles harmoniously with it. The echoes of the woodman's axe are heard far away in the forest depths, and the merry songs of the farmers' wives and children, as they gather in for the last time their sun-dried fruits, while their sons and fathers, with many a gay spent and joyous laugh, shake the overloaded apple boughs, and collect together for the winter store, the red juicy fruits, are heard like music. Not only on land is one soft murmur of joy and thankfulness heard; but the rivers, bright and calm in the sunshine, have also their sights and sounds of pleasant revelry. Craft of all kinds and sizes, ply briskly to and fro, some going and some coming to lay to, in winter quarters; their white sails gleaming in

the light, their gay streamers, the sailors' jocund laugh, and the many-voiced "yo heave," the mellow tones of the boatmen's horns and their wild choruses, which die away in sweet echoes on the shores, form a panorama of living and harmonious beauty.

It was at this joyous and beautiful season, that a large party of emigrants landed from a German brig. Their picturesque costume, and the gay colors in which they were clad, with the generally clean and healthy appearance of the party, attracted more than usual attention, from the passers-by. Some few, among them, spoke English, but others, when they saw only a strange race around them, and heard a language which they could not at all understand, felt indeed that they were strangers in a strange land. But although a momentary sadness clouded their faces, as they thought of Faderland far over the seas, and their humble homes, where their fathers, mothers and brethren, had lived and died, nestling among the hills, or standing in sunny places, on the beautiful and historic banks of the Rhine; the thought of the great privileges which they were to enjoy, the sublime and ennobling idea, that themselves and children, were to be no longer vassals, dependent on the caprices of petty and tyrannical princes—but, *freemen*—dispersed the fleeting gloom of memory, and lit up their countenances with a new-born expression of happiness. Their breath came freer and lighter, and they felt the dignity of manhood, arising to its full stature within them, as they glanced on the prosperous appearance of every thing around them, and felt assured that in this their newly adopted country, all men, however humble, possessed equal rights with the richest and greatest in the land. A little apart from the rest, stood a group, consisting of three persons. One was a middle aged man with a fair, honest face, and frank expression of countenance, whose hair was slightly sprinkled with white, and whose limbs were well formed for muscular exertion and activity. Leaning on a large chest near him, stood a young girl neatly and tidily clad. Her eyes were cast down, with a modest expression, and a fresh hue of health glowed over her tranquil face. Her ruddy hands crossed each other, with a careless and graceful expression of rest and quietude, while folded over her fingers was a silver rosary, from which depended a small beautiful crucifix, and two or three medals of the Blessed Virgin and the saints. Altogether, without being handsome, there was so much modesty and good nature in her face, that, to her great confusion, she attracted the notice of many strange eyes. Bustling about amongst the packages and chests was a young man whose black eyes and sun-burnt countenance were full of excitement and life, and as he got things adjusted to his satisfaction, he exclaimed laughingly:

"There now, father Conradt, is not that safe and sound? See Marie, your hundred thousand dollars worth of home-spun, and home-wove linen and stockings, laces, and the rest of your life-time industry, are safe in this box, I marked it myself!"

"That was very kind and thoughtful, Henrich, for so thoughtless a body as you," she replied, smiling good humoredly.

"Thou wilt have reason, Marie, to thank me a little more gratefully than that for all my pains, a year hence, when you find out it is easier to get a silk dress in America than a fine linen garment."

"Yes," she replied smiling, "when thou art felling trees in the western forests, and fighting with the wild savages, the bears and wolves, instead of marching through the duke's grounds, dressed up in a smart green uniform, marking trees, driving off poachers, and living like a do-nothing gentleman!"

"The thousand! but wont I be a free-man, Marie, wont what I do get belong to me, if I get it honestly, and the wolves

and bears that I bring down, be my own prey? Will I have to be taking off my cap, rain or shine, to every man that chooses to cross my path, if he's a little higher up in the world than myself, or may be, be imprisoned for life, or hung, if I happen to have an opinion of my own about certain matters? And another thing then, simpleton, which is above all the rest, we can adore Almighty God according to the rules of our holy faith, and honor our Lady for ever, in this land, without being molested, or in danger of being quartered alive for it. Let the uniform and the gentlemanship go to the north pole then!"

Marie laughed, for she had said what she did, on purpose to make Henrich talk in his own droll and earnest way, and was about replying to him in the same strain, when Mr. Conradt, who had been listening, with a smile, to the conversation, suddenly exclaimed—

"Children!" They turned, and saw an old man some years older than Gustav Conradt, walking around the boxes, and surveying attentively the names written on them, then looking with an anxious and uncertain expression of countenance towards themselves. Henrich lifted his cap, and bowed respectfully to the venerable stranger. Conradt and his daughter saluted him courteously; for although they had never seen him before, their respect for age was so great, that they would have considered it quite a fault against religion and good manners, to have let him come and go without some Christian interchange of fellowship.

"I thank you kindly for your courtesy," said the old man, speaking in German; "accident and the fine weather led me hither to-day, and Providence directed me no doubt to these boxes, for I see on them, the name of a sister whom I left in Germany, thirty years ago. She was quite young when I left home, indeed quite a child, but I heard afterwards, that she had grown up to be a pious and industrious young woman, modest and retiring in her ways, and was an example to all the young maidens in the village. Soon afterwards, I heard of her marriage to one Gustav Conradt, who was the grand duke's forrester. I see the name on these boxes! What means it?"

The eyes of father Conradt and Marie filled with tears.

"Alas! she of whom thou art speaking was my dear wife—this is her daughter—the only child she left," replied he.

"True, she was indeed all thou hast heard, the comfort of my life, the dutiful and affectionate daughter-in-law of my parents, and in all things the faithful servant of God."

"And where is she?—Oh how well do I remember her. She was my plaything when my day's toil was done, and would set on my knee with her bright eyes lifted to mine, and her red cheeks, sometimes against my shoulder, and sometimes pressed against my bosom, listening with smiles and tears, while I told her the holy traditions of the saints, as well as some of the simple forest tales of Germany. Where is she, Conradt, your tears are omens of sorrow—where is my little Marie?" asked the old man, grasping Conradt's hand.

"Marie," said Conradt lifting his eyes, which were still filled with tears, towards heaven, "died as she had lived. Through the merits of our dear and divine Redeemer, we hope and believe, she rests in peace. Her life, unlike any I ever knew, was never disturbed by passions or any variation—she placed her sole trust in God, and in his holy name conformed in all things to his will—thus was her life serene and her death full of joyful hope. This is her child, and is called after her mother—Marie! The old man hid his face a few moments in his hands, and tears sacred to the memory of Marie, trickled through his fingers, but he soon overcame his emotion, and looking with great interest at Marie, kissed her forehead and embraced her.

"Thou art like thy mother, Marie,

resemble her also in thy life. You have pleased me well, Conradt, although thy tidings in some respects are very sad. I thank God from my inmost heart, that my dear little sister grew up to be such an excellent and pious Christian. This fitted her for every duty, and while it prepared her for life and all its demands and perils, prepared her also for death. The will of God be done for ever. I love you, Gustav Conradt, for I have heard you were a kind husband to Marie. Your reward will some day come. Who is this young man? Thy son?"

"No," said Mr. Conradt, whose voice still trembled with emotion: "he is the son of my nearest neighbor and friend Wilhelm Stiener. He was one of my assistants in the duke's forest, and after his father and mother died he came to live with us, and I regard him with as much affection as if he were my own son. He is a good young man. When he discovered I was coming to America, he would not be left behind; so come hither, Henrich, we have discovered in this stranger, the brother of Marie's mother, Casper Krunfeldt, who has been many years in this country!"

"I knew your father, mother and grandfather, boy," said the venerable Casper, grasping Henrich's hand, "and only hope, you study to make their pious and virtuous lives your example. But come with me—all of you. My old dame still lives; our children all died young, and are angels in heaven—we are lonely enough sometimes as we sit by our comfortable fire, without a kindred voice to lighten up our old age; and think of Faderland, our little angels in heaven, and our kindred—but we will be lonely no longer, thank God. Marie shall be our daughter too, Conradt, and thou and I—we will walk and talk and work, and smoke together—and this lad, also; we'll find enough for him to do presently."

They were very happy, these strange emigrants, now that they had met a friend and relative so unexpectedly. Father Krunfeldt called a cart, and with the aid of Henrich's strong muscular arms, the baggage was soon placed in it, and they were about leaving the wharf, when Marie saw a little girl, about seven years old, whose parents had died on shipboard, sitting all alone on some lumber, weeping as if her heart would break. Most of the other emigrants had left the spot, and this little friendless creature, forgotten and overlooked by them all, would soon have been left quite alone, without a friend in a strange land; but the Father of the orphan, who in all lands is the same, was watching from the high throne of his glory over the humble and forsaken child.

"Oh, adorable Redeemer!" she cried, lifting her little hands upwards while her eyes were blinded with tears, "I have been taught to pray to thee in every sorrow, now that my parents are dead, and their bodies buried in the sea, I am, as thou dost know, in a strange land, without a friend but thee—Oh pity me—pity me, poor helpless child that I am." She then bowed her head on her knees, without noticing Marie, who was partly hidden from her, by a projecting pile of the lumber. She was affected to tears, and kneeling down beside the orphan child, passed her arm around her and said, "Come with me, Katrine, we have plenty, and will share it with you. The good Lord who has taken away your father and mother, has sent me to befriend you. He is your father, child, and the Blessed Virgin your mother—come—and we will be your friends and He will bless us all."

"Oh good Marie! has the dear Lord indeed put it into your heart to befriend me—Oh how I thank him! I will work for you, Marie—wait on you, and be so good, and so obedient as not to give you the least trouble if you will take me with you," cried the child, clasping Marie's hand, and covering it with kisses.

"You shall be my dear little sister Katrine—come, my father and Henrich are waiting for us!"

She took the child by the hand, and leading her to Gustav Conradt, said,

"My dear father, here is poor little Katrine—you know how she lost her parents, and that they died very poor; she has been left by all our fellow passengers, and it seems as if our good Lord has directed it so, that we should protect her. What do you say, my father?"

"Say? Has not God blessed us with an abundance of worldly store, with good health to increase it; and does he not command us to clothe the naked and feed the hungry; what more can be said, daughter? Bring the poor child with us, certainly. "Aha, brother Conradt, Heavenly Father has given you a good heart of your own. Yes! we will adopt the child among us certainly!" exclaimed father Krunfeldt.

"Ten thousand!" whispered Henrich to Marie, and smiling, while his eyes twinkled with pleasure, "but father Conradt will be like the man with the golden goose, if he can find a few more orphan bantlings like Katrine and myself, Marie."

The child looked first at one, then another, and when they told her that she was to remain with them, she could scarcely understand at first, that in these strangers she had found friends, who would protect and cherish her as their own. Then, reassured by their kind, honest manner, her heart, in its simple piety, overflowed with joy and gratitude to God, and as she walked along by the side of Henrich, who held her small tender hand softly in his large rough fingers, while the rest conversed cheerfully, she offered her silent prayer of thanks and adoration to heaven. They had passed through many crowded and busy streets, the cart with their baggage slowly following after them, without meeting a single familiar object, or seeing in the great throngs which passed them in a continuous stream, one face whose lineaments they knew. The sun was setting amidst splendid golden and crimson clouds, and father Casper told them they had yet some squares farther to walk ere they reached his dwelling. They caught a view towards the west, of the high woodlands beyond the city, the autumnal hectic made them rich and glowing with brilliant colors, and the declining sunbeams threw over all a trembling light. They were all silent; the scene reminded them most vividly of Faderland, and thitherward fled their thoughts. All at once, as they turned a corner, they came in view of a large and elegant gothic church, surmounted by a cross, on the beautiful stained windows of which the last and brightest sun-beams fell like a flood of liquid gold. The hearts of the poor emigrants leaped for joy, as they beheld, in this strange and distant country, a holy place where they might adore Almighty God, as their faith taught them, and in his presence forgetting all else, feel at home. They observed a number of persons passing into the church, and remembered that it was the feast of the Presentation of the Blessed Virgin, and as they approached nearer, heard from within the loud and solemn notes of the organ, and the voices of many people, singing in harmonious strains a hymn of praise in honor of Mary. They paused.

"Our own language!" whispered Marie, joyfully.

"This is the church of St. Alphonsus Liguori, and it is attended by priests of the Congregation of the Holy Redeemer. Many—yes, a great many of our countrymen, form its large congregation," said Mr. Krunfeldt.

"Let us enter, children," said Gustav Conradt, "and in the adorable presence thank Almighty God for bringing us safely over the perils of the sea, and still granting us life, opportunity and strength, to improve and sanctify our lives, by becoming more and more faithful to him, and increasing in good works and perfection. You all, no doubt, were thinking, as was I, of our distant home; but children, this holy temple is the Christian's faderland! Wherever he may be, whatever trials or

sorrows may surround him, however alone he may be on earth, here he will find home—comfort—joy in tribulation, and great peace. Let us enter."

They entered with reverence. The priest at the altar was in the act of elevating the adorable host, to a high and splendidly illuminated canopy over the tabernacle, and they knelt on the marble floor, and bowed their heads with humble devotion, where, with full hearts, they offered up their acts of faith, gratitude and adoration to their divine Saviour. Tears glistened on the hardy cheeks of Conradt; even Henrich, the gay hearted Henrich, who had never been seen to weep, was almost overcome by emotion, but it was an emotion of joy; so, brushing his hand over his eyes, his face lit up with an expression of great serenity, and he joined in the sacred hymn which he had often heard in Germany, and in the fulness of his heart sang so loud that his voice was heard above the notes of the organ. Marie thought of her mother; the last time she had been at church was on this holy anniversary, and they had sung together this hymn; her tears flowed fast, and her heart throbbed with true sorrow at the idea of never beholding her on earth again, but the momentary pang brought with it its own healing balm, for with the memory of her death came the recollection of her pious life, and the joyful end of her earthly pilgrimage—and she was comforted. Her voice, sweet, clear and strong, was added to the swelling harmony; even old Casper, and the child Katrine, sang with pious fervor the beautiful song of praise to MARY. The scene was solemn and lovely. The many-hued lights, floating in wreaths of purple, crimson and gold, through the stained glass windows which faced the west, filled the spacious church; its groined roof, its massy pillars, and sanctuary with gorgeous beams, and mellow shades. The elegant altar filled with rare white flowers, and massy silver candlesticks supporting wax lights, looked like a throne of royal splendor, on which the adorable Sacrament, surrounded by golden rays, reposed in sovereign majesty. There too, they beheld on one side another altar, consecrated to the Blessed Virgin, decorated with flowers and lights, over which hung her image, as mother of the seven dolors, where, daily, faithful Christians sped to venerate those pangs which, through Christ, she suffered for us. On the opposite side they remarked another altar, under the patronage of St. Alphonsus Liguori, that saint so dear to the German people and to the world, which was also handsomely decorated. The poor emigrants were so grateful to Almighty God for this great blessing—this act of a merciful providence in guiding them on their first arrival in a strange land, to adore and pay their homage to him, in this beautiful temple, where they had heard his praises chanted in their native tongue, and received the benediction of the adorable Sacrament—that they could not find language to express their happiness and pleasure. Oh, who cannot imagine what their feelings must have been on this occasion? Their sentiments were those, as far as the veil of faith and mortality would allow, of one, who, after wandering in exile many years and passing over the dim billows of death, finds himself suddenly within sight and hearing of the enrapturing scenes and melodies of the spirit land.

Old Casper's house was a neat little frame edifice, standing back in a large yard, which was literally filled with shrubbery and flowers, while the sides were covered with rose vines and sweet jessamine. Dahlias and crysanthimums of the richest hues were to be seen on every side, and in the door stood dame Krunfeldt, in her snowy cap and brown dress, with her hands uplifted, and her best spectacles on, in the highest state of curiosity and wonder, at the cart load of baggage which had been so suddenly emptied in her nicely gravelled walk. When the party arrived, which was very

soon, and the mystery was explained, she received them with great joy. She was very much pleased with her niece; and the droll, merry sayings of Henrich, and the modest and innocent simplicity of Katrine, made her quite cheerful and happy. Old Casper and Conradt sat together, talking and enjoying a quiet puff at their pipes until a late hour. He had a thousand questions to ask about Germany and the friends of his youth, many of which Conradt answered quite satisfactorily.

"But now, tell me Conradt, what was your object in coming to America?"

"I will tell you, brother Krunfeldt, right willingly. First of all, our good duke died. While he lived, you know every thing went on well and happily. He has often honored my humble services to him, by a passing word of approval, and once while hunting in the forest, of which I had the care, he rested an hour beneath my roof, chatting all the time, with great condescension and good nature, with us. You may be sure we felt honored, not only because he was the duke, but because he was a good as well as great man, and the father of his people, rich and poor, Catholic as well as Protestant. He built a chapel in our little village, and got a good pastor to reside always among us, whose expenses, and the expenses of the chapel, which we could not well afford to pay entirely, he defrayed out of his own private purse. The Protestant grumbled, and found great fault with him—but what cared he, the good and excellent man! Well! as I tell you, he sat conversing with us, and presently asked for a draught of milk, and Marie said afterwards she felt ready to sink into the earth, when it flashed across her mind that she had nothing better than a wooden bowl to offer it in. The next day, a messenger came wearing the royal livery, and to Marie's astonishment presented her with an elegantly chased silver cup, which our good master had sent us, bearing this inscription:

"From Frederick, who honors virtue, to a wife and mother whose pious and excellent character merits the blessings of heaven, and his approbation."

This was all very fine, and may be we felt too proud, for in a short time afterwards our excellent master died, and my good Marie was laid in her grave a few months afterwards. Then every thing changed, wofully changed. The young duke was a man of the world. He hated trouble, and cared about nothing but his own pleasures, and so they were ministered to, he knew not and thought not who suffered. Among many old and faithful servitors who were discharged and turned adrift on the world, were myself and poor Henrich who was my assistant. Just then came letters and papers from America, giving glowing accounts of the happiness, liberty, and prosperity of the people who lived there, but still I did not think much about coming until our good pastor was taken from us, and our religion, on every occasion, insulted and ridiculed by the new creatures of the duke. We could have borne every thing better than this, for you know, brother Krunfeldt, a poor man's religion is a mine of inestimable wealth to him; rob him of its privileges and you rob him of that which is of more value to him than his life. We were assured that every man enjoyed liberty of conscience in America, so, having a few hundred dollars which I had saved year after year, we made up our minds in a few days, and joined a party of emigrants who were on their way hither from the north of Germany—and here we are; and I do believe that our tribulation at home has driven us to great blessings."

"No doubt, man, no doubt of it, and it just shows that we ought always to trust in God, Conradt, with patience and resignation. He knows the future, and directs our way according to our faith in him. But what next? What will you do here?"

"Well, you know I am a man of the

woods—I have been used to the forests all my life, and I thought I would move on to some of the western states, purchase land, build, cultivate and settle for life. But now that I have found you, I will leave Marie and Katrine with you and your good dame until I find a place to suit me, and when all is ready, I will come back and carry them thither. I will leave money enough for their expenses while I am absent, which will not be quite a year. I have some few valuables, silver spoons, and the cup I told you of, and one or two medals, which, with your aid, I will deposit in some safe place until my return."

"Your plans are very good," said Mr. Krunfeldt. The west is a great and thriving region. The people are hardier, and more simple in their habits than here. It is the best place for young people—there each generation improves morally and physically; here they rather degenerate. Yes, you are very right to go west!"

"And our holy religion, how fares it in this western region?"

"Did I not say that every thing flourished in the west, and that most of all; but not only there, Gustav, in all this broad land, north, south, east and west, the truth of the Catholic religion is spreading with a steady and perfect light, until I sometimes think that before long all will acknowledge her divine law and come joyfully into her safe and sacred fold. But it is late, and you need repose—come, I will show you your room.

(Selected.)

MISSIONS OF GUINEA.

ON THE west side of Africa there extends a vast country from Senegambia to Congo, and from the Atlantic to Soodan: it is properly called Guinea, or Northern Guinea.

On the sea-coast of this immense region are stationed, here and there, a few advanced posts of the great commercial nations. The English occupy *Sierra-Leone;* Cape *Palmas* and *Liberia* are inhabited by American colonies; *Axim, Grand-Bassam,* and *Gaboon,* have received French factories. At the commencement of these establishments it seemed as if the climate, so fatal in its effects, wished to drive away the representatives of the foreign nations; but it has since then lost much of its deadly influence, according as the marshes have been drained and the forests felled. If fevers still decimate, from time to time, the new comers, they proceed less from the unwholesomeness of the air than from the imprudence or destitution of those who become their victims.

The possessions of which we have just spoken lie in the territory of a multitude of little kingdoms; each of these states is covered with native tribes, populations plunged in one common state of ignorance; sometimes warlike, and even addicted to cannibalism; in fine, we must say it, more corrupted according as they are more in contact with the Europeans.

To rude or depraved manners, they add a gross religion; for the greater part, they are still given to the most abject fetichism. The objects that surround them, and of

which they feel the fatal or salutary influences, are the gods they adore. In *Ashantee*, for example, sacrifice is offered to the vulture; at *Ussuia* it is the jackall that they revere; the *Benins* prostrate themselves before the lizard. Such is the fanaticism of the negroes for those vile divinities, that one cannot slight them with impunity. A Frenchman had like, one day, to have a sad experience of this. He was amongst the *Whydahs:* these savages hold the serpent as their principal fetich; they have always one which they feed luxuriously, in a temple which serves it as a dwelling; a double college of young girls and priests is charged to watch over its safe keeping, and take revenge, if need be, on the sacrilegious persons who may do injury to its glory or its life. Now, our Frenchman killed, I know not how, the sacred reptile. The popular fury immediately rose against him; to escape the attack he was threatened with, he was obliged to take refuge under the protection of a Portuguese ship broker; and even the latter was unable, notwithstanding his influence over the natives, to save, otherwise than by a considerable sum, the murderer of their god.

In the bosom of this general idolatry, islamism has found the means of making some conquests; from Northern Africa, where it sways absolutely, it has descended into Guinea; the *Mandingoes*, a people of *Senegambia*, have introduced it into *Sierra-Leone;* in *Dagoomba*, although the mass of the black population is still given to fetichism, the court obeys the precepts of the *Koran*.

And now, what place does the true religion occupy in the territory of these people, so long a time seated in the shadow of death? What is its present state? What are its future hopes? It was towards the year 1500 that the faith was announced to *Congo* by a Portuguese priest; but for Northern Guinea the period was somewhat later. The Sacred Congregation of the Propaganda was the first to procure for it this blessing; at its meeting of the 14th of July, 1634, it decided that a mission should be established in *Old Guinea*, and selected, to second its views, a few French Capuchins, under the direction of Father Colombini.

A letter, written by the head of this pious colony, in 1637, shows that the first beginning of its ministry was successful. In 1641 new accounts informed the Propaganda that God was continuing to favor the apostles of Guinea even so far as to work miracles for them. But, to the glory of miracles was soon joined that of persecutions. The Dutch got possession of the territory on which was resting the cradle of this humble church; and it was only to desolate it. They poisoned a religious, drove away the other missionaries, and thus founded their domination on the ruins of the faith. It is true that, in 1674, it reconquered the country from which it had been proscribed; Father Gondislavo, a Dominican, came to revive the evangelical virtues which were for a moment forgotten: the people heard him with joy, invited him to remain amongst them, and offered to provide, not only for his support, but likewise for that of all the priests who would wish to second his zeal, and perpetuate his apostleship. Notwithstanding so many pledges of future success, this mission became extinct towards the beginning of the eighteenth century.

On another point of Guinea a second mission was commenced in 1646. Twelve Capuchins set out from Andalusia, in order to proceed there together; but certain annoyances, caused by the Portuguese, prevented the whole little apostolic band from reaching its destination; three religious only arrived at *Sierra-Leone*, and labored indefatigably until their death on the land which had welcomed them. Towards the year 1673, the Propaganda confided anew this Christian congregation to the Capuchins. Three years later a Spanish lady offered to maintain there, at her own expense, twelve missionaries; but no effort was able to establish a per-

manent succession of evangelical laborers on this unhappy land; and soon there was no longer found there either interpreter for the faith or pastor for the people.

The same fate happened to the other missions which were successively attempted elsewhere on that coast: for a moment some of them were seen to prosper in the kingdom of *Oveiro, Benin,* and *Ardra;* but one after another they perished, retaining no recollection of the Gospel save the tomb of those who had preached it.

At length, in these latter years, the church, which never stops in the way of sacrifices, has recommenced its work of devotion for the salvation of these poor people. An American colony had established itself at Cape *Palmas;* it was considered that Catholic missionaries might labor with fruit amongst these new inhabitants of Guinea. In order to ascertain what good could be done there, the Rev. Mr. Barron, then vicar general of Philadelphia, went to visit the new settlement, found in the people's minds favorable dispositions, and, full of hopes, he came to Europe to seek for co-operators who would enable him to realize them. His first steps were directed to Rome, where he was named bishop of Constantina and vicar apostolic of Lower and Upper Guinea. But, pastor of this vast flock, what could he undertake if Providence did not give him numerous auxiliaries? It provided them. A congregation had just been founded in France for the missions of the blacks; the prelate addressed himself to the superior of this society, which is known under the name of the Sacred Heart of Mary, and obtained at once from it seven priests and three brothers, ready to second his efforts.

On the faith of some accounts which he believed to be accurate, his lordship, Dr. Barron, chose the month of August for the departure of his missionaries; he had been told, that to set sail at that period, was the only way to arrive in Guinea in the fine season. This was an error. When his priests landed at Cape Palmas, the rainy season still prevailed, and several of them were immediately attacked with severe sickness. The Rev. Mr. de Regnier, one of those generous apostles, was the first to sink under it; feeling himself dying, he wrote to the Rev. Mr. Libermann, his superior, this affecting and last farewell: "Tell my family and my friends that I am happy at having left all for our divine Master; if my sacrifice was to be made, I would again make it a thousand times; I would not exchange my situation for all the happiness in the world! Have courage, my very dear father; when every thing shall be lost, Mary will then show herself, and all will be saved."

At the moment when Mr. de Regnier was expiring, nearly all his colleagues, attacked with the same sickness, seemed also destined for immediate death. They recovered, however, and when his lordship, Dr. Barron, arrived amongst them, after having regulated in Europe the affairs of his mission, he found them ready to fly to whatever post his experience would assign to their zeal. But circumstances had much changed since his departure. An implacable hatred had arisen between the natives and colonists; recent conflagrations and murders had exasperated their minds, and left in them only room for revenge. What could the words of the ministers of peace do with a people disposed to treat as enemies all the white men? His lordship then judged it right to remove from these coasts until the war had ceased there, and to conduct elsewhere his missionaries, who were impatient to commence their labors. The French government had asked for priests for its establishments at Senegal. In consequence of the divisions arisen at *Palmas,* his lordship, Dr. Barron, was in a situation to respond to their demand. The Rev. Messrs. Maurice and Laval set out under the guidance of the prelate, for the factory of *Axim;* Messrs. Audebert and Bouchet were sent to *Grand Bassam,*

and Mr. Bessieux was appointed to *Gaboon.*

It was to death that the most of them were going. At the posts they were proceeding to occupy, no preparation was made to receive them; they did not find even a roof to shelter them; the first letters they addressed to their superior had been written, for want of a table, on their knees; moreover, the sanatory works ordered for the coasts were hardly begun. Hence, they fell sick on their first arrival. Mr. Bouchet expired on the 28th of May; Mr. Audebert followed him in a month's time; the turn of Mr. Laval soon came, and Mr. Maurice prolonged a little further his agony, and died a few weeks after.

His lordship, Dr. Barron, then judging that a congregation alone could fill up such great voids in his ranks, prayed the holy see to confide the care of the mission to a religious body, and asked, that, after having been freed from his vicariate apostolic, he should be permitted to return to his first post in the United States. His request having been favorably received, his eminence, the cardinal prefect of the Propaganda, then turned his eyes to the society of the Sacred Heart of Mary, and sent the powers of prefect-apostolic of Upper and Lower Guinea, to be conferred at the choice of the superior on a member of the congregation. The person who was selected was to be an additional victim cast upon the coast of Africa; it was Mr. Tisserant, that heroic man who was shipwrecked on board the *Papin,* to whom so many passengers owed life or heaven.

In the mean time, of the seven missionaries that had set out in the month of August, 1843, Mr. Bessieux alone remained in Guinea, and no news was received of him; this silence made his friends fear the worst. At length we learned that he was still alive, and enjoying excellent health; he had written several times, but his letters had gone astray.

(Selected.)

FASTING AND ABSTINENCE.

RELIGION and philosophy furnish facts in approval of the doctrine of the Catholic church. In enjoining fasting and abstinence she does not encroach upon temporalities in the remotest degree, but is, nevertheless, promoting the temporal as well as the eternal happiness of Christians.

The doctrine of the Catholic church on fasting and abstinence is plain and explicit. She considers them agreeable to God, because John the Baptist's abstinence is commended, St. Luke i. 15, and St. Matthew iii. 4. And Anna the prophetess is praised, St. Luke ii. 37, for serving God with fastings and prayers night and day. The Ninevites, by fasting obtained mercy, Jonas iii. 5. Daniel joined fasting with prayer, Daniel ix. 3, and by fasting was disposed for heavenly visions, Daniel x. 3, 7, 12. The royal prophet humbled his soul in fasting, Psalm xxxiv. (alias xxxv.) Ezra and Nehemiah sought and found seasonable aid from God by fasting, Ezra viii. 23, and Nehemiah i. 4. And God, by the prophet Joel, calls upon his people (Joel ii. 12,) "to turn to him with all their hearts in fasting, weeping and mourning."

Our Saviour designed that his followers should fast; he not only gave them an

example by fasting forty days, St. Matthew vi. 16, &c., but also expressly affirmed, that after the bridegroom should be taken from them, that is, after his passion, resurrection, and ascension, all his children, that is, all good Christians, should fast, St. Matthew ix. 15, St. Mark ii. 20, St. Luke v. 35. Hence we find the Christians at Antioch fasting, Acts xiii. 2, and Paul and Barnabas ordained with prayer and fasting, ver. 3, and priests ordained by them in every church with prayer and fasting, Acts xiv. 23, and the apostles approving themselves as the ministers of God—in fasting, 2 Cor. vi. 4, 5, &c.

The church prescribes fasting and abstinence for the following ends:—First,* to chastise ourselves, and to do penance for our sins, that so, like the Ninevites, we may obtain mercy of God. Secondly, to curb and restrain our passions and concupiscences, and to bring the flesh under subjection to the spirit. Thirdly, to be enabled by fasting to raise our souls the more easily to God, and to offer Him purer prayer.

The Catholic doctrine on this head, at least, ought to satisfy those who pretend to be familiar with the Bible, but other arguments are necessary with such as deny all revelation. We shall take it for granted—what our adversaries will willingly confirm—that all who oppose Christian doctrines are philosophers, and that they will, therefore, at once admit the practice—no matter what may have been its origin—which benefits society to be good. They have no other rule to ascertain the merit of human actions.

The most remarkable characteristic of uncivilized man is voracious intemperance. We have heard a great deal about the calm indolence and subdued habits of the South American Indians. Mr. Washington Irving, following the flattering and poetical accounts of early and ill-informed writers, has described their lives as being spent in innocent enjoyment; satisfied with little and unsolicitous of luxurious diet. The whole, however, is a mere "fancy sketch." People who were apprehensive of being devoured by their fellow-men, could not possess much mental tranquillity; and those who hungered after human flesh—a fact which the author of the "Life of Columbus" believes—could hardly be considered extremely temperate. The truth is, the accounts generally received of savage life, are gross fabrications; and we know this from unquestionable authority. Those mild ministers of peace who created around them in the deserts of South America, a state of society more felicitous than poets ever imagined, have left us incidental details of Indian life which ought to serve to correct the extravagant notions of historians and travellers. They were not casual visiters among the men whose manners they describe; their information was not derived from state documents or interested witnesses; they sought with apostolical zeal the rude barbarian in his wooded retreat; they tempted him from his life of wretchedness, and with a holy disinterestedness offered to share with him their worldly possessions. Before they could persuade him, however, to listen to words even interesting to himself, they had to conciliate his good opinion, by approaching him with the peace-offering of a piece of roasted or boiled meat: his ferocity disappeared only with the cravings of hunger; and such was the voracious nature of the Indian appetite, that nothing perplexed the good fathers so much as the insatiableness of its wants. Years elapsed before they could moderate their desires.*

Among our Saxon ancestors, the vice of intemperance was one of the most prominent; every business of life was commenced with a feast; the great purpose of existence seemed to consist in eating and drinking; and so fixed was the habit, the first missionaries were compelled to allow their converts to indulge on religious festivals in the joys of the table, having first exhorted them to so-

* See Dr. Challoner's Catholic Christian.

* See Dubrezhoffer's Account of the Abipones.

briety. Whilst this savage propensity existed, there was little hope of mental improvement, or social order; and what so likely to undermine such habits as the doctrine of fasting? Riotous feasting had hitherto been a religious rite, and the practice must have continued, if not discountenanced by higher motives. The rewards which the Christian religion promised, were to be obtained only through self-mortification; and the belief, that in submitting to austerities an approximation was made to perfection, was calculated to elevate the mind above the contemplation of mere sensual gratification. Men then learned to restrain their bad passions, and thus the fasts of the church opened the way for those good habits which gradually calmed down the ferocity of the barbarian into the calmness of a social being.

While the tenets of Catholicism were undermining their bad passions, they were increasing immeasurably the real enjoyments of life, by calling into use the hidden resources of the country. The limited prohibition of flesh meat necessarily brought into use other and not less wholesome food; bread and fish were made to supply the place of beef and pork; and thus by augmenting tillage and encouraging the business of the fishermen, an impulse was given to population. In pagan times our ancestors were unacquainted with the simple art of catching fish. Cæsar expressly says so, and we learn from the Venerable Bede, that Wilfrid rescued the people of Sussex from famine, by teaching them to catch fish. "For though the sea and their rivers abounded with fish, they had no more skill in the art than to take eels. The servants of Wilfrid threw into the sea nets made out of those by which they had obtained eels, and thus directed them to a new source of plenty." It may account for Wilfrid's superior knowledge, to remark, that he had travelled over the continent to Rome.

Fish diet soon became a favorite with the Anglo-Saxon Christians; they were particularly partial to eels. "Two grants," says Mr. Sharon Turner, "are mentioned, each yielding one thousand eels, and by another two thousand were received as an annual rent. Four thousand eels were a yearly present from the monks of Ramsay to those of Peterborough. We read of two places purchased for twenty-one pounds, wherein sixteen thousand of these fish were caught every year; and in one charta twenty fishermen are stated, who furnished, during the same period, sixty thousand eels to the monastery. Eel dikes are often mentioned in the boundaries of their lands.

"Fish was such a favorite diet, that the supply never equalled the demand, and the same fishes were then in request which we select, though our taste has declined for the porpoises. The porpoise is mentioned in a convention between an archbishop and the clergy at Bath, which enumerates six of them under the name of mere-swine, or the sea-swine, and thirty thousand herrings."

We shall say nothing here of the beneficial effects which medical writers ascribe to temperance in diet; but we must be permitted to mention a fact—well known to political economists—namely, that the quality of food in general use has a material influence on the price of provisions; because this depends on the extent of tillage. The quantity of ground necessary to grow wheat enough for one man, would produce wholesome vegetables enough for half a score, while the land necessary to feed beef for two, would grow wheat enough for a dozen. Nature is prodigal in the production of wholesome food, but is comparatively reluctant in her offerings of more palatable substances. The state of agriculture in England is a singular and melancholy proof of this. There are occupied in producing

Bread	5,000,000	Acres.
Liquids	1,250,000	——
Animal food .	20,000,000	——
Vegetables . .	1,250,000	——
Feeding horses	4,800,000	——
Waste	6,800,000	——

This statement accounts very satisfactorily for the monopoly of land, the degradation and paucity of the peasantry, while it shows that provisions must be always much dearer in England than in any other country on the globe; the space occupied for feeding animals being full two-thirds of the productive surface, and consequently comprehending much inferior soil. Now, where food is dear, wages must be high; and when they are higher with us than with our neighbors, we must labor under many disadvantages. We must work harder, or eat less.

A conviction of this evil, not long since, induced a writer in the "Quarterly Review," to express his regret that the ordinances of the Catholic church respecting fasting and abstinence were not preserved by the Protestants. Fish diet, he alleges very truly, is not less wholesome than butchers' meat; and if *all* were enjoined to make use of it or vegetables two or three days every week, their abstinence would have a beneficial effect on the market price of beef and mutton. Mr. Colquhoun has made similar observations; and the history of British fisheries attests the baneful influence of the indulgent principles of Protestantism.

(Selected.)

THE PENITENT.

BY PARK BENJAMIN.

Oh, mother Church! within thy porch,
  A suppliant poor, I bend,
I seek for consolation,
  And the peace that has no end,—
The peace of God, which passeth all
  That man can comprehend.

With contrite heart and humble,
  I seek thy open door,
As some storm-beaten mariner
  A safe and tranquil shore,
Where winds can drive and billows toss
  His fragile bark no more.

In the fair days gone for ever,
  The holy hope was mine
To guard among thy priesthood,
  The worship of thy shrine,
To break the sacramental bread,
  And pour the blessed wine.

But the world's gay face allured me,
  To devious paths afar,
And I left thy quiet precincts
  For life's incessant jar,
And followed false and fickle flames,
  And not thy deathless star!

O mother church receive me
  In mercy to thy breast,
That I may look with tearful eyes
  On my eternal rest—
Where the wicked cease from troubling
  And the weary are at rest.

For tired of gauds and follies,
  My heart repentant turns—
As an infant for its mother
  In wailing sorrows yearns—
To the light which on thy altar
  With heavenly lustre burns!

(Selected.)

HINT TO PARENTS.

SPITE of modern whims of equality, the government of a family must be absolute; mild, not tyrannical. The laws of nature and the voice of reason have declared the dependence of the child on the parent. The weakness of youth must be repressed by the hand of experience. Parental tenderness is too apt to degenerate into paternal weakness. "If you please, child," and, "Will you dear?" are soon answered with "No, I wont." The reins of the government should be always gently drawn; not twitched, like a curb-bridle, at one time, and dangled loose at another. Uniformity in parents produces uniformity in children. To whip one minute, and to caress, or let the culprit go unpunished, for the same crime, at another, cannot fail to injure the force of parental authority. Consider before you threaten; and then be as good as your word. "I will whip you, if you don't mind me," says the parent in a passion. "I am not afraid of it," says the child. The parent flies towards it in a paroxysm of rage; the child prefers flight to broken bones. "You may go now, but you shall have your punishment with interest the next time you do so." "I don't believe that," thinks the child. It is experience that gives the parent the lie. "But," say you, "whips and rods were the scourges of the dark ages; the present age is more enlightened: in it law is reason, and authority is mildness." Beware of that reason which makes your child dogmatical, and that mildness which makes him obstinate.

There is such a thing as the rod of reproof; and it is certain that, in numberless cases, arguments produce a better effect than corporeal punishment. Let children be properly admonished, in case of disobedience: if ineffectual, try the harsher method. Never begin to correct till your anger has subsided; if you do, your authority over the offender is at an end. Let your commands be reasonable. Never deliver them in a passion, as though they were already disobeyed; nor with a timid, distrustful tone, as if you suspected your own authority. Remember that scolding is directly the reverse of weighty reasoning. It is the dying groans of good government. Never let it be heard under your roof, unless you intend your house should be a nursery of faction, which may, at some future time, rear its hydra head, not only against you, but in opposition to the parents and guardians of our country. Patriotism, as well as charity, begins at home. Let the voice of concord be heard in your family; it will charm your domestics to a love of order.

(Selected.)

DEATH OF QUEEN ELIZABETH.

THE following is the account which one of her attendants, who was present, has left us of her death.

[This paper is entitled, in the original, "A True Relation of what succeeded in the sickness and death of Queen Elizabeth," and is endorsed by Father Persons with the following words:—"The Relation of the Lady Southwell of late Q. death, po. Aprilis, 1607." It is in the Stonyhurst collection, MSS. Aug. s. iii. 77. The person called "Lady" Southwell, was one of Elizabeth's maids of honor.—T.]

ER majesty being in very good health, one day Sir John Stanhope, being the vice-chamberlain, and secretary Cecil's dependant and familiar, came and presented her majesty, with a piece of gold of the bigness of an angel, full of characters, which, he said, an old woman in Wales bequeathed her on her death-bed; and thereupon he discoursed how the said old woman, by virtue of the same, lived to the age of one hundred and twenty years: and in that age, having all her body withered and consumed, and wanting nature to nourish, she died, commanding the said piece of gold to be carefully sent to her majesty; alleging farther, that as long as the said old woman wore it upon her body she could not die. The queen, upon the confidence she had hereof, took the said gold, and wore it about her neck. Now, though she fell not suddenly sick, yet daily decreased of her rest and feeding; and, within fifteen days, fell downright sick; and the cause being wondered at by my Lady Scrope, with whom she was very private and confidant, being her near kinswoman, her majesty told her (commanding her to conceal the same) that she saw, one night in her bed, her body exceeding lean and fearful, in a light of fire; [this sight was at Whitehall, a little before she departed thence to Richmond, and may be testified by another lady, who was one of the nearest about her person, of whom the queen demanded whether she was not wont to see sights in the night, telling her of the bright flame she had seen.*] Afterward in the melancholy of her sickness, she desired to see a true looking-glass which in twenty years before she had not seen, but only such a one which of purpose was made to deceive her sight; which glass being brought her, she fell presently exclaiming at all those which had so much commended her, and took it so offensively, that all those which had before flattered her, durst not come in her sight. Now falling into extremity, she sat two days and three nights upon her stool, ready dressed, and could never be brought by any of her council to go to bed, or eat, or drink; only my lord admiral one time persuaded her to drink some broth. For any of the rest, she would not answer them to any question; but said softly to my lord admiral's earnest persuasions, that if he knew what she had seen in her bed, he would not persuade her as he did; and secretary Cecil, overhearing her, asked if her majesty had seen any spirits; to which she said she scorned to answer him to so idle a question. Then he told her how, to content the people, her majesty must go to bed; to which she smiled, wonderfully contemning him, saying that the word *must* was not

* The passage here inserted between brackets, is not in the MSS. which I have used; but is found in another copy seen by Persons. Discussion of Barlowe's Answer, 218.—T.

to be used to princes; and thereupon said, 'Little man, little man, if your father had lived, ye durst not have said so much: but thou knowest I must die, and that maketh thee so presumptuous,' and presently commanding him and the rest to depart her chamber, (she) willed my lord admiral to stay; to whom she shook her head, and with a pitiful voice said, 'My lord, I am tied with a chain of iron about my neck.' He alleging her wonted courage to her, she replied, 'I am tied, and the case is altered with me.' Then two ladies, waiting on her in her chamber, discovered in the bottom of her chair the queen of hearts, with a nail of iron knocked through the forehead of it; the which the ladies durst not pull out, remembering that the like thing was used to the old lady of Sussex, and proved afterwards for a witchcraft, for the which certain were hanged, as instruments of the same. The lady Elizabeth Guilford, then waiting on the queen, and leaving her asleep in her privy chamber, met her, as she thought, three or four chambers off, and fearing she would have been displeased that she left her alone, came towards her to excuse herself; and she vanished away; and when she returned into the same chamber where she had left her, found her asleep as before. So growing past recovery, having kept her bed fifteen days, besides three days she sat upon her stool, and one day, when being pulled up by force, she stood on her feet fifteen hours, the council sent to her the bishop of Canterbury and other of the prelates, upon sight of whom she was much offended, cholericly rating them, bidding them be packing, saying she was no atheist, but knew full well that they were hedge-priests, and took it for an indignity that they should speak to her. Now being given over by all, and at the last gasp keeping still her senses in everything, and giving ever, when she spoke, apt answers, (though she spoke very seldom, having then a sore throat), she desired to wash it, that she might answer more freely to what the council demanded; which was, to know whom she would have king; but they, seeing her throat troubled her so much, desired her to hold up her finger when they named whom liked her. Whereupon they named the king of France—the king of Scotland—at which she never stirred. They named my lord Beauchamp, whereto she said, 'I will have no rascal's son in my seat, but one worthy to be a king. Hereupon instantly she died. } March 24th, 1603.
Then the council went forth, and reported she meant the king of Scots; whereupon they went to London to proclaim him, leaving her body with charge not to be opened, such being her desire; but Cecil having given a secret warrant to the surgeons, they opened her, which the rest of the council afterwards passed over, though they meant it not so. Now her body being sewed up, was brought to Whitehall, where being watched every night by six several ladies, myself that night there watching as one of them, being all about the body, which was fast nailed up in a board coffin with leaves of lead covered with velvet, her body and head brake with such a crack, that (it) splitted the wood, lead, and even cloth: whereupon the next day, she was fain to be new trimmed up; whereupon they gave their verdicts, that, if she had not been opened the breach of her body would have been much worse; but no man durst speak it publicly, for fear of displeasing secretary Cecil. Her majesty understood that secretary Cecil had given forth to the people that she was mad: and, therefore, in her sickness did many times say to him, 'Cecil, know that I am not mad: you must not think to make queen Jane of me.' And although many reports, by Cecil's means, were spread, how she was distracted, myself nor any that were about her could ever perceive her speeches, so well applied, proceeded from a distracted mind."

For the U. S. Catholic Magazine.

SAINT VINCENT DE PAUL.

BY CHARLES CONSTANTINE PISE, D. D.

"Charity is patient, is kind: Charity envieth not, dealeth not perversely; is not puffed up; is not ambitious; seeketh not her own; is not provoked to anger; thinketh no evil; rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things; hopeth all things; believeth all things, endureth all things." 1. Cor. xiii, 4, 5, 6.

"Religion clean and undefiled before God and the Father is this: to visit the fatherless and widows in their tribulation, and to keep oneself unspotted from the world." James i, 27.

THE Christian religion alone could produce such a man as St. Vincent de Paul. The charity that glowed in his soul could be kindled at no other altar: the infinite acts of his benevolence, philanthropy, self-sacrifice, and self-devotion, could be the fruits of no other system. For they were not merely natural—not merely the outflowings from the fountains of his own inborn sympathies—but consecrated by piety, hallowed by faith, and perfected by grace.

It is true there are not wanting examples, remarkable and admirable, of disinterestedness and magnanimity, in the pagan world; and St. Augustine was accustomed, as we find in his immortal work *De Civitate Dei*, to point the attention of Christians to them, in order to stimulate to heroical exertion the favored children of the church. We read of Valerius, a Roman consul, who held the riches of the world in such contempt, that he gave away all his fortune in such a manner, that, after his death, the senate had to defray the expenses of his obsequies. Every reader is familiar with the history of Brutus, who, from a principle of inflexible justice, sentenced his own children to death. Furius Camillus was endowed with such magnanimous love of country, that, although exiled by his ungrateful citizens, whom he had rescued from the horrors of subjugation, when the Gauls menaced his native land with slavery, he flew to her succour, and, once more, forgetful of the past, vindicated and preserved her liberty and glory. When Mutius, who, instead of Porsenna whom he had sworn to slay, inflicted the fatal vengeance on another by mistake, he thrust his naked arm, in a frenzy of disappointment, into the flames. Many other similar instances of greatness of soul are to be found in the pages of ancient history. But, wonderful as they are, and worthy of the admiration of posterity, still, they were merely natural, the effects of natural virtue, and founded upon natural motives. The pure, ethereal, supernatural spirit did not animate them. They were the beautiful ornament of personal greatness, produced by superiority of character, but brought out and displayed in their brilliancy by the love of fame. There might, indeed, be blended with them a lofty and conspicuous benevolence of heart and magnanimity of soul, but they were not purified and sanctified by supernatural charity.

Hence it is, that amid the various monuments of paganism, we cannot discover one reared for the relief of humanity. There was no god of charity. Fanes and altars were consecrated to pride, sensuality, and the other vices, personified under some fanciful but gorgeous apotheosis; but in vain do we search among the rem-

nants of pantheons, porticos, or temples, for the smallest fragment of an altar raised to charity. It was not the nature of pantheism and idolatry to gather together the fatherless and forlorn within the sheltering walls of an orphan asylum, or to soothe the sorrowing and wasting victim of disease by the sympathies and cares of a hospital. The worshippers of Juno and Mars knew nothing of that sentiment of humility and love which, under the influence of religion, now binds together so many devoted individuals, who form themselves into societies, and oblige themselves by vow to seek out the wretched, and to give succour to the needy. Such heroism can be the effect only of a supernatural agency, by which the virtues and perfections of Christianity are exemplified in the man upon whose will and heart it acts, and perpetuated in the monuments which, in every age, are erected and consecrated to the God of charity. Such a man was St. Vincent de Paul; such a monument is the society which he established. In both we contemplate all the characters of Christian charity, as described by St. Paul; and the practice of pure and undefiled religion as defined by St. James.

1. When Christ affirmed that, by the promulgation of the precept of charity, he gave "a *new* law" to the world, he expressed the infinite excellence of the Christian dispensation over that of the Jewish; "a new commandment I have given unto you." (John xiii, 34.) Not, indeed, in its nature, but in its application and development. For, by the Mosaic law, the duty of charity was enforced, not, however, perfectly, in as much as retaliation was not entirely condemned, and the characteristic traits of Christian charity were unknown. It was not till after the divine Legislator of Nazareth had sealed the code of the new law with his own blood, and consecrated the virtue of charity by laying down his life for his own, that one of his disciples could extol its merits above every other virtue, and describe its peculiarities in the following terms: "Charity is patient, is kind: charity envieth not, dealeth not perversely; is not puffed up; is not ambitious; seeketh not her own; is not provoked to anger; thinketh no evil; rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things; hopeth all things; believeth all things, endureth all things." (1. Cor. xiii, 4, 5, 6.)

In the person of St. Vincent de Paul, we see all these characters realized; and in his society we admire their admirable application and extension. What a burning light in the church! what a true benefactor of his race! what a perfect philanthropist! who, from a simple shepherd, rises to the dignity of a canonized saint, and takes his place, even in the world's estimation, among the greatest men of any age.

Yes, the first view we have of Vincent de Paul is while he watches his father's flock on his native fields. And what mortal could believe, in beholding the rustic boy, in that sequestered and lonely condition, that he should ever be destined to that pinnacle of greatness, on which, by common consent, all nations have placed him? Yet God's eye is fixed, with this intent, upon him, even as the shepherds of Bethlehem were chosen to hear, amid the still and star-light night, the music of the angels singing "Glory to God in the highest, and peace to men of good will." Shepherds seem to have been the favorites of heaven. Simple hearted, innocent, and solitary, they are predisposed to listen to its voice, and receive its inspirations. Another shepherd of Bethlehem, a thousand years before the song of peace was heard, when the Philistine giant challenged Israel to battle, laid aside his staff, at the call of heaven, and, with five smooth pebbles of the brook, encountered and slew the terrible enemy; and, in reward for his prowess and success, the shepherd's scrip was changed into a regal sceptre. Our blessed Lord himself delighted in the appellation of the good Shepherd, and carried out his own crite-

rion of the claim he holds to the title, by laying down his life for his sheep. Although the actual test of the character of a genuine shepherd did not fall to the lot of Vincent of Paul, nevertheless he gave evidence that he possessed it by the perfect charity that prompted and signalised the actions of his life. And if the fishermen of the lakes of Galilee were changed into fishers of men, so the shepherd of the valleys of Aquetaine was transformed, by the same omnipotent grace, into a pastor of innumerable souls.

In the details of his life, which I can have time merely to sketch with a hurried pencil, the characters of charity as specified by the apostle, may be distinctly traced. He was *patient* in suffering the miseries of captivity among the Turks, the barbarous and implacable enemies of Christians. He was *kind* in not only not desiring or returning evil for evil, or fostering in his bosom any sentiment of revenge, but in bestowing on the tyrant who held him in chains the most precious blessing which heaven, through human agency, can vouchsafe, conversion to Christianity. And thus, whilst his own lot was slavery, he obtained for his master the liberty of God's children. His heart was *never ruffled by envy.* On the contrary, his whole being was devoted to the welfare and prosperity of others: too happy to sacrifice himself in order to benefit and save his neighbor. He *dealt not perversely,* but with a candid and upright zeal, was ever anxious to remove every obstacle from the salvation of those for whom he labored. This germ of sincerity, which was the gift of nature, and which his early pastoral habits nourished in his boyhood, grew with his growth and became sanctified by grace: and in no less a manner does it mark his character as a pilgrim at the tomb of the apostles in Rome, than in his faithful and humble duties as a shepherd boy. Nor was he *puffed up* by the strange transition from charity to greatness, than which there is nothing that proves more effectually the sterling qualities of the mind, and requires more abundantly the aiding energies of grace. Such sudden elevations often render the head giddy and the imagination vain, and while the world wonders at the circumstance, it contemns the man who forgets himself in that high position. Vincent was not *ambitious.* The honors of the world possessed no charm for his eye, which was fixed on immortal destinies: his highest honor, his noble ambition, was to serve God, and be useful to his fellow beings; to outdo all competitors in performing deeds of charity, and widening, to an almost boundless range, the circle of Christian philanthropy. He did not *seek his own:* self, with him, had no part; it mingled not in his generous and disinterested actions; actions, animated by a spirit which knew no distinction among the persons of the poor and wretched, which asked no questions before extending mercy, but which diffused itself among all, good and bad, as the showers fall from the impartial clouds upon the whole earth, and the sun sheds his beams to enlighten, warm, and cheer alike all the children of men. He had evinced this universal benevolence while in charge of two parishes, and still more strikingly in his capacity of chaplain to the criminals condemned to the galleys; among whom nothing *provoked him to anger;* neither the stubborn and indomitable dispositions of some, nor the impracticable deportment of others, nor the disagreeable and arduous offices he had to discharge. Upon his calm spirit the sunshine of peace slept undisturbed, unclouded, amid troubles, cares, and disappointment; for it was the peace of heaven, the smile of grace, which can be the blessed heritage of that soul only, which, like his, *thinketh no evil* of his neighbor, rejoiceth not in the *iniquity* that may befall them, but rejoiceth *with the truth* which he seeks to instil into their hearts. During the entire course of his ministry of good, most especially for the space of forty years, during which he had the charge of the sisterhood founded by St.

Francis de Sales, he *bore all things* with the magnanimity worthy an apostle; sympathized with the wretched, fostered the orphan, nursed the sick. His motive was to please God, and earn for his soul, in the realms of beatitude, the "weight of glory" promised to those whose virtues are unalloyed by earthly considerations, and whose hopes are centred in eternity. Hence he *hoped all things.* Nor was he disappointed either in the present or the future; either in regard to the prospect of charity which he had conceived for others, or to the spiritual and heavenly reward which he promised to himself. Those hopes were not of the earth, earthly; they were founded upon *faith* which *believeth all things,* wavers not at any dogma which the church teaches, staggers not under any objection which error or skepticism might allege, receives all on the word of God, heard through the organ of the church, and preserved intemerate and pure throughout all ages. No other faith could give birth to such a saint, who, under its sacred realizations, became the father of a society, which, for more than two hundred years, has been perpetuating, practising, and illustrating, the charities, the virtues, the perfections, of the Gospel: adding fresh and shining links to the chain of saints and saintly orders which connect together the various ages of the church, which trace her visibility through the gloom of centuries in such burning characters, that the eye that cannot discern it must be blinded, in sooth, by the thickest film of prejudice or error.

With this admirable example of Christian benevolence and virtue compare now the worldly philanthropist, or the benefactor of mankind who founds his charities upon human motives. In his conduct you see no operation of supernatural grace, no love emanating from the bosom of the God of love, but the mere action of natural sympathy and innate beneficence, losing itself in the uncertainties of the present, and having no reference to the immortal realities of the future life. Such a one may, indeed, be celebrated for *patience,* but it is nothing else than natural endurance—for *kindness,* it is only natural benevolence. If he *envieth not,* it is because he regards the passion of envy as too mean for a magnanimous soul; if he *dealeth not perversely,* it is because his instincts prompt him to despise duplicity. But, out of the influences of religion, the philanthropist will *be puffed up* with inward vanity and conceit; it is a feeling from which no human being, uninspired by the Holy Ghost, can separate his conduct. To be seen and admired of men was the motive that influenced the Pharisees of old; and the same motive, and that alone, will make the worldly man charitable, and kind, and philanthropic. He looks for fame; and posthumous fame, he feels, can be obtained only by acting the philanthropist. Such a reputation goes down to posterity with a much more brilliant halo than that of the poet or the philosopher: for poets are raised up only to celebrate his praises, and philosophers dictate what he has taught by his own example. If his ends are not accomplished, he knows not the heavenly secret of resignation, but his spirit becomes *provoked to anger.* He may, indeed, attempt to suppress any outward emotion by which to betray his irritation, but it will rankle in his heart, and ache it the more severely the more silently he struggles to suppress its anguish. Philosophy may invest the external with an apparent quiet; religion alone can assuage the passion and impart unaffected peace to the internal. A philanthropist, under the mere influence of the former, while his actions may be good, often *thinketh evil* in his heart. For there lies in the depths of his intentions no purifying, no heavenly motive; and who knows, when he is boasting of virtue, but that he is *rejoicing in iniquity*? truth is his theory indeed, but not mysterious and supernatural truth. And it happens too often that men who speak most of reform, social melio-

ration, and universal benevolence, are the boldest to doubt of revelation, to reject faith, and condemn the church. In the effort of accomplishing his plans of beneficence the philanthropist must necessarily *bear with* many things. But to this he submits from the principle which caused a pagan to aver, that being human himself he could not but feel a sympathy for every human being: "Humanus sum, nihil humani a me alienum puto:" thus identifying himself with his race, if any of it suffered he could not but partake of the affliction, and, on this account, to labor to remove or alleviate it. A principle laudable, no doubt, if regarded as springing from a merely natural source, but, when scrutinized by the light of faith, it is found to be mingled with no little alloy of self.

There can, it is clear from the contrast I have just drawn, be no doubt, that theories of merely human philanthropy, no matter how excellent and praiseworthy, in many respects, they may be, will prove insufficient for the attainment of their object. The only system that can satisfy the wants of society is that which was established eighteen hundred years ago, which was so admirably realized in the conduct of the primitive Christians, and develops itself, in every clime and age, under some form of religious order or charitable institution. The golden precept of love, first of God, next of man, has been adapted to infinite purposes of beneficence as well as of perfection. Holy men have spent their lives in applying it to the solace, the happiness, the salvation of the world. Among these, pre-eminent, in recent times, stands the venerable Saint Vincent de Paul, who, not satisfied with exemplifying in his own person the divine theory of Christian love, impressed its character upon the society which he formed under the appellation of the "Sisters of Charity."

Self-sacrifice and unqualified devotion to their neighbor's good, both temporal and spiritual, are the essential elements of that far-famed order. It admits of no consideration that might affect either the one or the other. The most arduous offices, the most uncongenial associations, the utter disregard of place or circumstance, of condition or wretchedness, or disease, are the inheritance and portion of those courageous and pious females who embrace his institute. Intent only upon deeds of charity, they have richly merited the name of angels of mercy. What more admirable spectacle could be presented to the eye of the world, than that of delicate, young, and educated women vowing before the altars of religion to succor and relieve the poor and miserable, to nurse, with more than natural tenderness, the outcast orphan, and train up to virtue and usefulness the unprotected and forlorn. Nay, more, to seek after those children of misfortune amid darksome and loathsome places, rescue them from wretchedness, clothe them, teach them, instruct them, cherish them, and fit them for comfortable and respectable positions in society. Do not such religious ladies exemplify in themselves, and realize by their example, the lessons and parables of Christ touching the practice of fraternal charity? Do they not love their neighbor as themselves? Are they not so many good Samaritans, who pour oil into the wounds of all they not only chance to meet, but whom they search after, on the highways and byways of life, whom they take not to the inns, but under their own roofs, and treat with all the love and solicitude which children could hardly expect even at their mother's hands? What perfection does not such an order breathe? How good must not that tree be acknowledged which can bring forth such fruits? and on no soil can that tree be raised save on the soil of the Catholic church. That church, which, from her origin, has been the parent and nurse of religious and charitable orders; which exalts the prerogatives of celibacy and holy poverty, and obedience: which carries into effect the maxims of her divine Founder: "*Every*

one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall possess life everlasting." (Matt. xix, 29.) That church, in a word, which teaches a living and practical faith, proving its existence and nature by the virtues it gives birth to in the soul, and the effects it produces in the world. In vain has sectarianism essayed to imitate the church in the institution of charitable societies; in vain the recent effort among certain master-minds of the English establishment to introduce Protestant sisters of charity: they could not succeed. Religious orders will not prosper, or rather, cannot spring up, under the blighting influence of error, in the sterile fields of heresy, which have been long deprived of the waters of grace, and the labor of the heavenly Husbandman. The Catholic church alone, the depositary of the true faith, can be the parent of true charity. She inculcates the forcible and apostolic theology of St. James, who asks: "*What shall it profit, my brethren, if a man say he hath faith, but hath not good works? Shall faith be able to save him? Or if a brother or a sister be naked, and want daily food, and one of you say to them: Go in peace, be ye warmed and filled: yet give them not those things that are necessary for the body, what shall it profit? . . . . . But some man will say: thou hast faith and I have works: Shew me thy faith without works, and I will shew thee, by works, my faith.*" (Chap. ii, 14, 15, 16, 18.) She proposes, as a guiding principle of morality to her children, the example of her divine Master, *who began to do and to teach:* they accordingly *do* the benevolence which worldly philanthropists, too often, satisfy themselves in teaching.

Such are the characters of religious charity engraved by St. Vincent upon his order; and who can tell or even imagine the infinite good he has effected through its agency during more than two hundred years? In him we cannot but see the incalculable power an individual may possess for good or evil; a power wielded by his influence, not only during his lifetime, but years and centuries after his death. How fatal the effects of schism upon the generations in which some turbulent leader may have entailed them? How terrible the woes which one skeptic may engender upon succeeding ages! Alas! the Christian world has not seldom been convulsed by the indomitable passions of one man. Society has been strewn with miseries and covered with desolation, from which it required the counteracting, heroic virtues of another to recover. France, in the midst of the horrors of the revolution, acknowledged this, when, even as the altars of religion were thrown to the ground, and all other monuments of Christian piety destroyed, astounded at the generosity, magnanimity, and unbounded charity of the sisters of St. Vincent, she reared up pillars to his memory, and inscribed on them his name, as the unexampled benefactor of the human race. L'AMI DE L'HUMANITE.

INTELLIGENCE.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.

Regulations for the ensuing Lent in this Diocess.

1. All the faithful who have completed their twenty-first year are, unless legitimately dispensed, bound to observe the Fast of Lent.

2. They are to make only one meal a day, excepting Sundays.

3. The meal allowed on fast-days is not to be taken till about noon.

4. At that meal, if on any day permission should be granted for eating flesh, both flesh and fish are not to be used at the same time.

5. A small refreshment, commonly called *collation*, is allowed in the evening; no general rule as to the quantity of food permitted at this time is or can be made. But the practice of the most regular Christians is, never to let it exceed the fourth part of an ordinary meal.

6. The quality of food allowed at a collation is, in this diocess, bread, butter, cheese, all kinds of fruit, salads, vegetables, and fish, though not warm, but fish previously prepared and grown cold. Milk and eggs are prohibited.

7. General usage has made it lawful to drink in the morning some warm liquid; as tea, coffee, or thin chocolate, made with water, to which a few drops of milk may be added, serving rather to color the liquids, than to make them substantial food.

8. Necessity and custom have authorized the use of hog's lard, instead of butter, in preparing fish, vegetables, &c. &c. &c.

9. The following persons are exempted from the obligation of fasting: young persons under twenty-one years of age, the sick, pregnant women, or giving suck to infants, those who are obliged to hard labor, all who through weakness cannot fast without great prejudice to their health.

10. By dispensation, the use of flesh-meat will be allowed at any time on Sundays, and once a day only on Mondays, Tuesdays, and Thursdays, with the exception of the first four days, and all Holy Week, including Palm Sunday. SAMUEL, *Archb'p of Baltimore.*

GIVEN AT BALTIMORE, Feb. 15, 1848.

The Orphan's Home.—The Catholics of Baltimore are aware that this is the name of an institution situated about three miles from the city, to the left of the York road, recently established by the Rev. Mr. Dolan as an asylum for boys who have been deprived of their natural protectors. Want of space prevented us from alluding in our last number, as we desired, to this most laudable and benevolent enterprize. An apostle tells us that "to visit the fatherless in their tribulation," is a part of true religion; and who can doubt that to shelter the houseless youth from the frowns and dangers of a pitiless world, to give him a home where he will be fed and clothed and educated with pious care, is one of the noblest works of charity that the Christian religion can inspire! The object of the *Orphan's Home* is to exercise this charity on a scale of the most enlarged and permanent usefulness, and has long been felt to be a great desideratum amongst us. Until now our asylums for boys, though the theatres of an admirable and extensive benevolence, provided only for the beginning of the good work. The orphan, as soon as he reached an age that capacitated him for some mechanical or other occupation, generally 12 years, was removed from the institution, bound to a master, or appointed to some other employment, and thus at the very time of life when he required the greatest vigilance, he was thrown upon the world and exposed to the innumerable dangers that invariably beset young persons of this class, from the imperfect supervision extended over them and the facility of forming evil associations. In this way, the seeds of piety, so diligently sown in his heart by those who had reared him in the asylum, were too apt to be choked, nay, utterly destroyed in their growth: it was like exposing the hot-house plant to the chilly blasts of winter. He was ushered into the world before he was prepared to meet it: he was sent out to battle against the enemy without the necessary armor. Hence he was overcome, his religious habits and impressions were dissipated, and that which might have been the basis of his perseverance in piety, became compara-

tively useless from its not having been brought to maturity. This, as we have said, has long been felt to be a lamentable evil, for although much good has been hitherto done, it was only a part of what the orphan's wants required. We have had no institution so organized as to be able to maintain the orphan boy, as was necessary, until his character was formed and his habits of virtue were confirmed. But, thank God, an institution has been undertaken in our midst which will accomplish this great result, by surrounding the orphan with every desirable security, and it is an occasion on which we have reason warmly to congratulate the Catholic community. This institution is the *Orphan's Home*. Here the fatherless child will find a refuge from want and temptation, and will be trained, until he reach a mature age, in the practice of his religion and in the knowledge of some useful trade. Here he will be formed, under the care and direction of religious brothers, who thus devote themselves to the welfare of their neighbor from no other motives than the glory of God and their own sanctification, and are therefore qualified in a special manner to educate and confirm the orphans under their charge in the love and practice of their holy faith. But, that these may also, while growing up and approaching the years of manhood, prepare themselves for honorable usefulness, the orphans during their stay in the house will be taught some trade or profession for which their talents and disposition may fit them, so that when they leave the institution and enter into the world, they will not only be ripe in age, but consolidated in habits of virtue and furnished with the means of gaining an honest subsistence.* Young men trained in this way can scarcely fail to succeed, as the knowledge they possess and the good character they enjoy, will be all-powerful in opening for them the avenues to profitable employment. But, what is of still higher moment, they will have become so confirmed in the practice of their holy faith, that with ordinary prudence it will always maintain a salutary sway over their life and actions. There can be no doubt, also, that the course of education above mentioned will secure to the ranks of the priesthood, or to the religious life, many vocations that would otherwise have been lost amid the distractions and temptations of the world.

* An institution of this kind has been in operation for several years at Notre Dame du Lac, St. Joseph's co. Ind. See below, DIOCESS OF VINCENNES.

Such is the system of pedagogy to be pursued at the *Orphan's Home*, and which has already been adopted as far as circumstances permitted. The building is large and commodious, and has attached to it about 116 acres of land, in a most healthful and pleasant part of the country. There are actually fifteen orphans in the institution under the care of five brothers of St. Patrick. The Rev. Mr. Dalton is chaplain of the community, and resides in the house. Besides the instruction of the children in piety and secular knowledge, the brothers apply themselves to gardening and the cultivation of crops, in which some of the boys are made to participate: others among them are learning the carpenter's business. In the course of time a variety of mechanical and industrial pursuits will be introduced: but for the present, the indebtedness of the institution renders it necessary to proceed with caution. The whole concern was commenced upon credit, and the purchase of the house and land, with the arrangements required for the commencement of operations, demanding a considerable outlay, much prudence and equal energy will be necessary to insure the advantages of this excellent establishment. No doubt, the time will come when the institution will support itself by the labor of its inmates: but, until then, it must depend upon the charity and liberality of the public, and particularly for the payment of the purchase money and other essential expenditures. The Rev. Mr. Dolan has appealed to many of the Catholics, and other citizens of Baltimore, in behalf of the institution, and it is due to them to say that for the most part they have acted with a liberal and worthy spirit. But, as the undertaking is for the welfare of the community at large, who is there that should not feel a lively interest in its success, and manifest this interest by contributing generously to its support? What object, in the whole range of benevolent enterprize, could be more deserving of their encouragement, whether it be considered in a charitable, religious, or social point of view? We understand that in the month of April a fair will be held in Baltimore, to aid the funds of the institution, and we have no doubt that it will be, as it ought to be, an occasion for the universal exercise of charity on the part of our community.

Fully to carry out the design of the *Orphan's Home*, a sufficient number of brothers, competent to teach the various trades, will always

be required: and it is easily conceived that this want must be more or less felt in the infancy of the institution; it is a want, however, that will be gradually supplied, by obtaining additional members of the brotherhood from the parent house in Ireland, or by accessions to the society in this country. As was announced in the last number of the Magazine, four novices lately received the habit at the *Orphan's Home*, and there is every reason to believe that the grace of God will prompt many others to consecrate themselves to this excellent charity, by which they will not only labor to promote his glory and their own sanctification, but render the most important services to their neighbor and to society at large. Application for admission into the Brotherhood may be made to the Rev. James Dolan, pastor of St. Patrick's church, Baltimore, or to the Rev. Patrick Dalton, chaplain of the *Orphan's Home*, Baltimore county. Tradesmen are particularly needed. The notice, p. 108 of our last No., should read as follows:

Reception.—On Sunday, January 16th, Mr. McCarthy (Brother James), Mr. McLaughlin (Brother Joseph), Mr. Doyle (Brother Anthony), and Mr. Ryan (Brother Nicholas), received from the Rev. James Dolan the religious habit of the society of St. Patrick.

Profession.—On the 29th of January Sisters Mary Frances (Sproale), Mary Martha (McAnany), and Mary Elizabeth (Farland), were professed at the Visitation convent, Baltimore. The two latter are out-sisters. On the 8th February, Sister Mary Regina (Donnelly), made her profession at the Visitation convent, Frederick city.

Diocess of New York.—*Ordination.*—The Rt. Rev. bishop of the diocess held an ordination in St. Patrick's cathedral on Sunday, Jan. 16, (feast of the Holy Name of Jesus). Mr. Bernard McQuaid, of the diocess of N. York, Mr. John M. Murphy, of the diocess of Albany, (at the request of the Rt. Rev. bishop of Albany,) and Mr. Thomas Ouellet, scholastic of the Society of Jesus, received the holy order of priesthood, the previous orders having been conferred on them by the Rt. Rev. Bishop in the chapel of St. Joseph's seminary, on Wednesday and Saturday of the preceding week.—*Freem. Journal.*

Church Destroyed.—The *N. York Freeman's Journal* informs us, that the church of the Holy Name of Jesus in that city was recently destroyed by fire.

Diocess of Buffalo.—*Retreat and Confirmation.*—A spiritual retreat, as we learn from the *N. York Freem. Journal*, was recently held in Buffalo and at Lockport, with great fruit. Bishop Timon administered the sacrament of confirmation, in the beginning of January, at Buffalo, to 350 persons, many of whom were converts. At Lockport, on the 9th and 16th January, the same sacrament was administered to 317 persons, of whom several were converts.

Diocess of Philadelphia.—*The New Cathedral.*—We gather from the *Catholic Herald*, the following particulars relative to the new cathedral. "At the date of our report for 1846 there was a floating debt of $6,650 85, besides the mortgage of $10,000 on the lot. The expense of the work done on the building within the year 1847, including the interest on loans, &c., amounts to $7,817 10. The subscriptions and donations received within the same period amount to $8,016 16, leaving a balance over the expenditure, of $199 06.

"From the above statement it is apparent that the work has, so far, been carried on with prudence. $8,016 16 have been received, and $7,817 10, have been expended. In the same economical and safe manner, the building will be continued until its completion, the extent of the work being made to correspond, as far as possible, with the amount of money received."

Relief to Immigrants.—A society was recently organized in Philadelphia, for the purpose of aiding those who arrive in this country in a state of want. We hope that this laudable example will be followed in other places, which afford an opportunity of relieving this afflicted class.

Diocess of Louisville.—*Convent of the Good Shepherd.*—On the 2d inst., feast of the *Purification of the Blessed Virgin*, Miss Modeste Bongar, after one month's probation, received, in the chapel of this convent, the religious habit, at the hand of the clergyman who has charge of the spiritual direction of the community, and who preached on the occasion.

Three of the inmates of the Penitent Asylum, kept by the Sisters of the same convent, were received into the church, after a due preparation, on Christmas day.—*Cath. Adv.*

Diocess of Charleston.—*Episcopal Visitation.*—On Sunday, Jan. 22, the Rt. Rev. Dr. Reynolds preached at St. James', Colleton District, and on the following day left for Walter-

boro', where he administered confirmation to two converts. The congregation at this place is composed chiefly of converts. On Sunday, 30th Jan. he confirmed a convert at Barnwell, and delivered several discourses.—*U. S. C. Miscellany.*

At Rose Mill, near Aiken, S. C., four persons were confirmed by the bishop on the 1st February; the next day two were confirmed at Vancluse, and on the 6th twenty-eight were confirmed at Augusta, Geo.—*Ibid.*

Diocess of Cincinnati.—*Dedication of the Church of the Holy Cross, Columbus.*—The spacious and beautiful Gothic church of Columbus, 115 by 65 feet, was dedicated to Almighty God, on Sunday, 16th Jan. by Right Rev. Dr. Purcell, assisted by Rev. Messrs. W. Schonat, (pastor of the congregation,) H. D. Juncker, J. M. Young, J. F. Wood, Clem. Hammer, F. D'Hope, and Ed. Etschmann.—*C. Telegraph.*

Ordination.—Messrs. Leo Louis Gavienzel (formerly a Lutheran minister) and Gaspar Henry Borgess, students of the seminary, were ordained subdeacons by Rt. Rev. Bishop Purcell, in the cathedral, on 18th Dec.; on St. Stephen's day, M. Gavienzel was ordained deacon; and on 25th January, Conversion of St. Paul, priest.—*Ib.*

Dedication.—On the 19th December, as we learn from the *N. Y. Freeman's Journal*, St. Patrick's church, Perry co., Ohio, was blessed by the Rev. Sadoc Villarasa. On the same occasion two ladies were admitted into the fold of Catholicity.

Diocess of N. Orleans.—*Dedication.*—On the 19th Dec., says the *St. Louis N. Letter*, the church of St. Thomas, in the parish of Plaquemines, was dedicated to the worship of God by the Rt. Rev. Bishop Blanc.

Charity Hospital.—The *Prop. Cath.* informs us that this institution, under the charge of the Sisters of Charity of St. Joseph, contains nearly one thousand one hundred persons, eight hundred and sixty of whom are sick patients, one hundred and twenty-five lunatics, and the remainder medical students, servants, &c. Notwithstanding the arduous duties that such a large establishment must impose, there are only nineteen Sisters to attend to the various details of the house, two having recently died, the victims of their devoted charity. The others are suffering under the pressure of their occupations; yet, sustained and animated by the grace of God, they enjoy the utmost consolation in the midst of the laborious and repulsive duties in which they are continually employed.

Archdiocess of St. Louis.—*Hospital Statistics.*—The number of patients admitted, discharged, died, &c., in the hospital of the Sisters of Charity, St. Louis, from December 31st, 1846, to December 31st, 1847, is as follows.

	Admitted.	Discharged.	Died.	Recovered.
City pa., insane,	56	28	8	20
Marine,	249	230	19	00
Charity,	165	116	27	22
Private,	592	515	59	22
Total	1062	889	109	64

St. Louis News Letter.

Diocess of Dubuque.—*Progress of Religion.*—A correspondent of the *Wahrheits Freund*, from this diocess, gives a very interesting description of a Catholic German settlement twenty-eight miles north-west from Dubuque. In the year 1846, when visited by the right reverend bishop of the diocess, there were seventy-four persons, including children, in it, but at present the number has increased to two hundred and fifty, all Germans, and all Catholics. A new town has been laid out, to which the name of Neu-Wien (New Vienna) was given. A short time since the Rt. Rev. Bishop visited this settlement, and remained there during eight days; on which occasion seventeen persons were confirmed, and one hundred and twelve approached the holy communion. Among other subjects of satisfaction which the bishop had, he expressed himself particularly pleased with the piety of those people, which made them assemble every Sunday in their church for the purpose of prayer and pious reading, as they have hitherto had no resident priest; as also with the strict temperance habits and cordial union of members which distinguished this congregation—and with the excellent school which they have, and in which the catechism is regularly taught, Forty acres of land have been already provided for the church, and a cemetery, or God's acre, to use the old English word suggested by the German which we translate, already set apart.

Another correspondent, from the same diocess, in a letter dated Fort Madison, Lee co., 10th December, gives the following items of historical and ecclesiastical intelligence regarding that place and its neighboring

stations. Fort Madison is situated on the Mississippi river, twenty-five miles above Keokuk. In the year 1808 President Madison caused a fort to be built here, in order to protect the whites from the incursion of the Indians. These latter, in 1810, surrounded the fort and reduced the garrison to such extremity, that they were obliged to dig an underground passage to the bank of the river in order to effect their escape. Before leaving the fort they set fire to it, and retired to Fort Edwards. Two old French Creoles, Paul Beselte and Convitte, who had passed more than sixty years in those parts, informed the narrator that Fort Madison was always a place of meeting for the Indians. To his question, how were they enabled to protect themselves against them, they replied that they had always been on friendly terms with them, and in case of danger, always sought and found refuge with them. These old settlers testified their happiness in beholding a temple of God, surmounted by the triumphant cross, raised on the spot where they themselves had seen human sacrifices offered. This church is of brick. A cross seven feet high, of cut stone, rises over the entrance door; on its base is cut the date of the erection of the building in Roman numerals (1847.) The lot on which it stands is one of the most happily chosen for such a purpose, and fronts on the Main street of the town.

Westport, ten miles from Fort Madison, was formerly the county seat of Lee co., has a beautiful Catholic church—frame. The church has eight town lots, and eight more for a grave yard. There appears to be two churches in this direction—St. Joseph's and St. Philip's, which latter, as far as we can collect from the somewhat obscure reference of the letter writer, is not far from Salem—a place which is situated in a rich and beautiful country, and rejoices in a flourishing school, where arithmetic, geometry, and algebra—the German, English, French, Latin and Greek tongues are taught.—*Ibid.*

Diocess of Milwaukie.—*Confirmation* — On Sunday, December 12th, the Rt. Rev. Dr. Henni confirmed 26 persons, in St. Augustine's church, New Diggings, Lafayette Co.—*St. Louis N. Letter.*

New Hospital.—A very eligible property near the public square, in the city of Milwaukie, has been purchased by the Rt. Rev. Bishop Henni, to be used henceforth as a public hospital. This building, which is now called "St. John's Infirmary," had been erected by a Protestant gentleman for some educational or other public purpose, but owing to the want of patronage the house and lot have been transferred by purchase to the Catholics. The new institution is to be under the direction of the Sisters of Charity.—*C. Tel.*

Church Destroyed.—We learn from the *St. Louis News Letter*, that the Catholic church at Green Bay, Wis., was destroyed by fire on the 26th December; the loss is $2,000.

Diocess of Galveston.—*Progress of Religion.*—Bishop Odin, of Galveston, is now on a visit to New Orleans, for the purpose of raising funds to meet various expenditures in his diocess. Eight years ago there were but two priests with him in Texas; now there are fifteen. At that time he had only three churches, now he has twelve, with five others in the course of construction. There are, moreover, forty-two stations that are visited by the reverend clergy. Every thing indicates the onward march of Catholicity in this newly created diocess.—*Prop. Cath.*

Diocess of Cleveland.—*Retreats, &c.*—Bishop Rappe, with his clergy, has been actively engaged in various portions of his diocess. During the week before Christmas he gave a retreat to the Catholics at Cleveland, and afterwards at Sandusky city; he then visited Norwalk, Thompson, and other places, in all which his efforts were blessed with abundant fruit. The *Catholic Telegraph*, from which we have gathered this information, adds: At Tiffin,

"On the 26th of the month, the bishop held an ordination in the English church, and conferred the tonsure and minor orders on Messrs. Maximilian Hamburger, Andrew Herpstreit, Andrew Kunkler and Ingelbert Ruff, all of the order of 'Pretiosissimi Sanguinis.' On the 27th these gentlemen received subdeacon orders in the church of Moss Creek, and on the 29th deaconship in the German church at Tiffin. On the 23d of February they are to receive the priesthood. From Tiffin, Bishop Rappe went to Lower Sandusky, where, at the last account, he was engaged in the same pious labors. From this place he will visit Toledo, Maumee, Defiance, Napoleon, &c., &c.

"The following changes have taken place. Rev. Mr. Foley, of Massillon, has been appointed pastor of Toledo; Very Rev. L. De Goesbriand has been transferred from Toledo to Cleveland, and the Rev. Maurice Howard is for the present pastor of Tiffin and the adjacent congregations."

Diocess of Richmond.—*New Convent and School.*—A foundation of the order of the Visitation, is about to be made at Wheeling, Virginia. We understand that several Sisters from the Visitation in Baltimore, will be sent to Wheeling for this purpose.

School at Norfolk.—We are glad to learn that the Sisters of Charity have again undertaken a school in this city. *See page* 159.

Diocess of Vincennes.—In a letter addressed by the Rev. E. Sorin, superior of the University of Notre Dame du Lac, to the editor of the *Catholic Herald*, and published in this paper, we find the following interesting particulars respecting the *Manual Labor School*, connected with the institution.

The above establishment has been in existence a few years only; but since its object was made public, it has been our study to hold out to the orphan department all those great opportunities by which talent may be cultivated, and merit rewarded. My constant hope is, that some aspiring youths may be found, who, whilst they are engaged in some mechanical employment, will evince, by their assiduity in labor, their rapid advance in school, their perseverance in virtue and dutiful bearing to superiors, that God destines them to move in a more elevated sphere than is generally attached to mechanics. To such, our institution gives every encouragement, and supplies all means of securing to them, an opportunity of fulfilling in this life what seems to be the will of God in their regard, whether that calling imply an admittance to the brotherhood, or the more dignified state of holy orders. If any one, however, receives such an education, that under all circumstances and in all places, will reflect honor upon him as a member of society, whilst it will give stability and firmness to his character as a Christian. For whatever branch of trade the youth may, by his ability prove himself best calculated, he is at once assigned to one of the Brothers, who becomes his master, and who, both by word and example, trains his heart to virtue, that whilst he is engaged in attaining earthly science, his soul may not lack the knowledge of salvation.

We receive boys varying in age from 12 to 18, and the duration of apprenticeship is prolonged to their 21st year, should no stipulation to the contrary be entered into, with the superior of the institution. It is proper also to mention, that at the time of admittance a deposit of $ 40 is made, that, should the conduct of any one merit a dismissal, the deposit may serve as an outfit, &c., for his return home, and thus the establishment is secured from greater embarrassments than those to which all institutions, in their commencement, are necessarily exposed.

From the above, you will, I think, be enabled to form a pretty correct idea, as to the characteristic works of the orphan asylum of N. D. du Lac, and when I have added, that all spend three hours, for week days, in school, that the entire of Sundays and festivals, are similarly employed, excepting the intervals of divine services, prayer and recreations, that their studies are directed by the superiors of the establishment, I may close my remarks with the hope, &c.

We learn from the prospectus that St. Gabriel's college, formerly under the direction of the Eudists, has passed into the hands of Bishop Bazin, who has reorganized it. A new board of professors has been appointed, and only Catholic students will be admitted.

Letters of Bishop Hughes in the *New York Freeman's Journal.*—In his third letter on the importance of being in communion with the Roman Catholic church, Bishop Hughes points out the two fundamental principles by which Catholicity and Protestantism are respectively characterized, that is, the authority of the church on the one hand, and private reason on the other. The fallacies of the latter are exposed. The fourth letter continues to exhibit the incompetency of the Protestant rule of faith, that is, the private appeal to Scripture, which amounts to nothing more than the engendering of private opinions, but cannot result in *divine faith.* The fifth letter shows the accordance of the Catholic rule with that originally established by Christ and followed by the apostles; and this leads the bishop to touch upon the infallibility of the church.

Our Exchanges.—We perceive with pleasure that several of our exchange papers, in entering upon another volume, have also put on a new and improved appearance. The *Boston Pilot* now comes to us in quite an ornamental dress, which we hope it will wear *ad multos annos.* The *Catholic Observer* of Boston is now published by the Messrs. Sadlier, on a sheet of ampler dimensions, and its mechanical execution is excellent. We hope that this ably conducted journal will be extensivly circulated. The *Catholic Advocate* of Louisville has also been improved in its appearance. In future it will be published by Messrs. Webb and McGill, under other editorial management, and, if we may be allowed to judge from the contents of recent numbers, and the proposed arrangements of its conductors, it will hold an eminent position in the ranks of our Catholic periodical literature.

Donnavan Nun.—The following article from the "*New Orleans Commercial Bulletin*" exhibits an author in a very discreditable light. From this exposure the reader can form an opinion of the credit to be attached to those

slanders on Catholic institutions which are so frequent at the present day. The coincidence to which the editor of the Bulletin alludes, fails, we are happy to say, in one point—Mr. Donnavan is not an Irishman.—*Catholic Tel.*

"*Curious Literary Coincidence.—The Donnavan Nun.*—Our attention has recently been called to an amusing *brochure* entitled *Donnavan's Adventures in Mexico*, by an extract from its pages, published in the *Delta*. The author protests, very gravely, in his preface, that 'with no pretensions to profound views of men or events, nor to any elaborate elegance of diction, he has aimed at *simplicity and truth* rather than striven to be ambitious for effect.' Of course we are bound to believe his story. We pass over his own adventures in love and war, and, turning to page ninety-four, we find a narrative of a scandalous and tragical event in Puebla, which we could not credit did he not positively state that it occurred the night after his arrival in that city; and that 'the circumstances were submitted to the clergy,' but that the murderess was suffered to escape through their protection. As this happened at the time General Worth was military commandant of Puebla, the inference is that he connived at the escape of the culprit! Agreeably to Mr. Donnavan's story, two American officers attended the cathedral on the afternoon of the 19th May, and when about retiring, a nun accosts one of them, tells him that she presumes he is 'a man of honor,' and inquires if he is willing to render her 'an important service.' He assents. She warns him that it requires not only discretion but 'extraordinary intrepidity.' He answers that he is determined. She bids him when he hears the convent bell strike twelve that night to be at the side gate, and that she will be there to open it. Supposing the affair was to end in 'one of those innocent adventures so common in Mexico,' the officer keeps his appointment, and is admitted within the walls. The nun conducts him to her cell, where a lamp is burning, requests him to take a glass of wine, and after asking him 'to go to the opposite side of the bed,' suddenly discloses to him 'the dead body of a monk, whose clothes are stiff and matted with blood.' She orders him, under pain of death, to take the body on his shoulders and carry it beyond the convent gates. He obeys, and throws his horrible burden at the feet of his comrade, who had been patiently waiting for him outside. They determine to reveal the occurrence to General Worth, but proceed only a short distance when the hero of the adventure complains of 'excruciating pains, falls upon the pavement and expires.' Martyred soldier! Ingenious nun! Were ever before such artful means contrived to conceal a murder! Of course, it is all true. The author assures us he has 'aimed' at 'simplicity and truth.' The author is an American soldier, and American soldiers seldom miss their mark! Besides, Mr. Donnavan would not retail such a tale of horror, so disgraceful to the cloister and the cowl, and so well fitted to cast odium on the ancient religion of his native land (for we presume from his name that he is an Irishman), were it not undoubtedly true. He is evidently too ardent a lover of truth, too noble, too honest, and has too much of Milesian gallantry in his character, to calumniate a defenceless religious sisterhood. Undoubtedly the tale is true! We do not, therefore, notice this matter for the purpose of impugning his veracity, but merely to point out a remarkable literally coincidence.

"In a clever story book, by T. Colley Grattan, published some twenty-years ago, entitled 'Traits of Travel;' or 'Tales of Men and Cities,' we find the very counterpart of this startling drama. Mr. Grattan, it is true, presents his story as fiction, 'a tale,' and, unlike our military authority, certainly does exhibit considerable 'elegance of diction' and 'an ambition for effect.' But in all other particulars, his romance is so like Mr. Donnavan's history, that if Mr. Grattan's book had been published twenty years later than Mr. Donnavan's, his ambition would have ended in his being impaled for ever, as a vile and wicked plagiarist. His tale is called 'The Convent Cell.' His heroes, like Mr. Donnavan's, are two Americans. Being strangers in a city of the Netherlands, they, too, are visiting a church from curiosity. Mr. Grattan's heroine, also, is a nun. She, too, accosts one of the Americans—tells him that she believes him to be 'a man of honor,' and asks him: 'are you inclined to do me a service?' She, like Mr. Donnavan's cautious heroine, warns him that death may cross his path in the adventure, to which he answers that he would spurn it. Mr. D's nun appoints twelve at night for the assignation; Mr. G's nine. In both cases the adventurers anticipate an *intrigue*. Both of Mr. Donnavan's heroes repair to the convent gate at the appointed hour; so does Mr. Grattan's. Mr. Donnavan's hero enters alone; so does Mr. Grattan's. The Donnavan nun leads our hero to her cell; Mr. Grattan's nun does the same with her's. In Mr. Donnavan's cell a lamp is burning; so there is in Mr. Grattan's. The one nun discloses 'the dead body of a monk;' the other 'the dead body of a priest.' The one body had been poinarded; so had the other. The Donnavan nun bids her hero take the body on his shoulders and carry it beyond the convent gate; the other's order is, 'take that base body in your arms, bear it hence, and fling it in the first canal.' Both heroes obey orders, and shortly die of the poisoned wine, but Mr. Grattan's does his dying scene with rather more melo-dramatic effect. To complete the marvellous coincidence, in both cases the culprits escape through the influence of the priests, and both authors are of the *press* gang, and Irishmen. We confess that this is the most striking literary coincidence we have ever met with, but it has not shaken our confidence in Mr. Donnavan's veracity. We have no doubt that his *entire* volume is *equally* entitled to belief, and we strongly recommend it as a *truth telling* history."

"*The Donnavan Nun.*"—The following letter from an officer of the U. S. Army, in rela-

tion to the absurd story of the "Donnavan Nun," and also in relation to the character of the Mexican clergy, will be read with much interest.—*Catholic Herald.*

"WILMINGTON, N. C., Feb. 2d, 1847.

"*Mr. Editor,*—Having seen in the last number which I have received of the Herald, an article taken from the *N. O. Commercial Bulletin,* and entitled 'Curious Literary Coincidence'—'The Donnavan Nun,' I have thought it to be my duty to send to you the following remarks, leaving it to you to insert the whole, or any part of them, if you think that any thing more than the absurdity of the story be needed in its refutation.

"The work from which this story is taken, 'Donnavan's Adventures in Mexico,' I have not seen.

"The scene of the 'Donnavan Nun' story is Puebla—the time, May 19th. Gen. Worth's division, the advance division of the army from Jalapa to Puebla, entering this latter city, with Quitman's division, on the 15th of May. I served with my regiment, the 3d artillery, in this division during the entire campaign, from the advance from Vera Cruz to November 1st, when I left the city of Mexico.

"With most of the officers of the divisions I was well acquainted; with all of them I was necessarily in close contact. Some of the staff of Gen. Worth and Gen. Quitman were classmates at West Point, and intimate personal friends. Yet, until I received the last number of your paper, I never heard of the 'Donnavan Nun' tragedy, or of any thing at all similar to it. I am quite confident that Gen. Worth's division did not lose an officer by death during our two and half months' stay at Puebla; certainly neither this nor Quitman's lost one during the first four days.

"The assassinations of our quarrelsome and drunken soldiers, in the suburbs of the city, were always known to every body; certainly such a crime as this would not have been kept a secret.

"Nor was Gen. Worth at all disposed to permit any crime on the part of the Mexicans to pass unnoticed, as his order to his division in Puebla, about the Mexicans infusing poison into their food, and the inheriting a familiarity with poisons, &c., from the Spanish race, clearly shows.

"In concluding, I would state that I attended the celebration of mass very frequently, and was also greatly edified; the splendor and solemnity of the ceremonies in some of the churches in Puebla, I hope made a deep impression upon several of my friends I made the acquaintance of several of the priests, and found them to be pious and learned men. In conversations which I had with persons resident for a long time in the country, I could never learn any thing of the scandalous lives which we have been so much accustomed to hear that the clergy of Mexico lead. On the contrary, I every where received the impression that, in all of their duties, whether at the altar, in the confessional, as instructors of the people, or as virtuous citizens, the Mexican clergy are faithful pastors of God's holy church.

"I am, with great respect, your obedient servant, R. W. M. JOHNSTON,

"*Late 1st Lieut. 3d Artillery, U. S. A.*"

METHODIST MISSION IN OREGON.—Even at a late hour, and when denial is no longer possible to remove suspicion, the confession of the culprit is pleasing to the lovers of truth and justice. Long since the exertions of the Methodist missionaries in Oregon were announced, by disinterested persons, as being directed to the fleece rather than the welfare of the flock. But it would not serve the purposes of those most interested in the missionary societies to take public notice of such *vague* rumors. The people at home would not contribute their thousands of dollars to support persons in converting waste lands to their own profit. Hence, as long as possible, they were kept in the dark. Such a state of things, however, could not continue. In spite of concealment the missionary funds were failing, because the contributors were getting suspicious. At last it was considered necessary to send out a person with authority, "to examine into the state of the mission, and to correct the abuses which, the board had reason to fear, had sprung up in it." The result of this investigation we give in the words of a correspondent to the *Pittsburg Christian Advocate.—Pittsburg Catholic.*

"When Mr. Gary reached Oregon he found the mission extensively involved in secular business. We did not understand that the missionaries had deserted their calling as missionaries; but the business was carried on mainly by 'the seculars' attached to the mission, or in its employment. The mission had thus become largely engaged in agriculture, mercantile business, milling, blacksmithing, carpentering, cabinet-making, &c. As soon as possible, Mr. G. closed the secular business, selling off all the farms except one, which was reserved for the mission; also the store and shops. The books of the business department showed about $30,000 due on account to the mission, and an indebtedness of about $10,000. Much of the $30,000 was due for goods sold upon credit to various individuals in the territory; and of course a portion of it was of very questionable value, and at least years would be required to close the business if a process of collection and adjustment were entered into. After mature deliberation, Mr. G. determined upon making a wholesale ad-

justment of the business; and this he at length effected with Mr. Abernethy, now governor of the territory; Mr. Abernethy allowing $20,000 for the dues to the mission, assuming its indebtedness, and giving security for the balance of $10,000 due the mission. So ended this secular department of the Oregon mission; and yet with all the light we can glean we believe the department has not been without use, but it is needed no longer."

FURTHER DIOCESAN INTELLIGENCE.

ARCHDIOCESS OF BALTIMORE.—On the 13th of February, at the Convent of the Visitation, Georgetown, D. C., Sister Mary Joseph. McLeon, Sister Mary Philomena Cavnaugh, and Sister Mary Teresa Scott, were admitted to the three solemn vows of religion. On the same occasion Miss Alida Browne, of Brownsville, New York, was received to the white veil—the Most Rev. Archbishop Eccleston presiding on the occasion.

DIOCESS OF RICHMOND.—*From our Correspondent.*—The Sisters of Charity, under favorable auspices, have established an orphan asylum in Norfolk, and opened a school, in which young females are gratuitously educated.

This institution, the want of which has long been felt, owes its origin and support to an estimable lady, Miss H.; who devotes much of her wealth in charities for the relief of the poor, and in benefactions for the honor of religion. It is gratifying to carry into execution her benevolent purposes; and, exclusive of the advantages accruing thereby to the recipients, to prove, practically, that so far from being opposed to the diffusion of useful knowledge among the people, the Catholic religion labors, often without pecuniary reward, to educate all classes; and whilst it renders them useful members of society, prepares the young and ignorant for the noblest of all sciences, the science of God. . . . . Sister Mary Aloysia is the sister servant of this establishment, St. Mary's school and orphan asylum.

When the bishop of the diocess, during his last visit to the Norfolk congregation, gave confirmation, he administered this sacrament to *eleven* converts. To these may be added *thirty-two* converts confirmed on prior occasions.

The Sunday school, under its present judicious management, in the handsome and spacious room where they are assembled, embraces 150 scholars. It is an edifying sight to see the order which pervades the school,—the improvement of the pupils,—and the zealous efforts of the teachers to instruct and advance their charge. The exercises are every Sunday preceded by prayer, which the pastor recites; then a number of the children sing a Catholic hymn, with great sweetness and effect; in fine, their lessons are said in the smaller catechisms, Fleury's historical catechism, Challoner's Catholic Christian Instructed, &c. The New Testament is likewise learned, notwithstanding the Protestant slander, that the Bible is interdicted to Catholic laics. The first Sunday of every month reports of the scholars' conduct, attendance, and diligence, are read with excellent effects.

DIOCESS OF BOSTON.—*Confirmation.*—On Sunday, the 29th January, the Right reverend bishop administered the sacrament of confirmation, in St. Benedict's church, Springfield, to seventy-five persons, of whom upwards of thirty were adults, and several were converts to the faith.—*Catholic Observer.*

OBITUARY.

DIED, on his way to Europe, the REV. J. RICHARDBOLE, lately an assistant pastor at the cathedral, New Orleans. He left that city last July for Rome, and received the last rites of religion at the hands of the Rev. Mr. Renand, who had embarked in the same vessel with him for Europe.—*Prop. Cath.*

WE learn with regret from the *Katholische Kirch. Zeitung*, that the REV. FRANCIS POILVACHE, of the congregation of the Most Holy Redeemer, died recently at Monroe, Michigan, where he was stationed for the exercise of the holy ministry. The deceased was in every respect an exemplary priest, edifying in his conduct, full of zeal for the glory of God, and untiring in good works.

ON the 14th of January, at the Charity Hospital, New Orleans, SISTER BONA (Moore), of the society of St. Joseph's, Emmitsburg, Md., aged sixty-nine years. She was a native of Gloucester, Mass., and had been fourteen years in the above-mentioned charitable institution. Her disease was typhoid fever, which she contracted in her attendance upon the sick.—*N. O. Delta.*

ON the 3d January, at Detroit, after a painful illness, which was borne with Christian fortitude and perfect resignation to the holy will of God, SISTER ELIZABETH REBECCA

(Dillone), a Sister of Charity, of St. Joseph's, Emmitsburg, Md.

The deceased was known to many of our citizens in connection with the St. Louis hospital, where her zeal and charity, in the performance of those duties annexed to her vocation, were conspicuous in every circumstance and station in which she was called on to participate.—*St. Louis News Letter.*

We gather from the *N. Y. Freeman's Journal,* the painful intelligence that two zealous priests of that diocess have died.

February 11th, at Staten Island, of ship fever, Rev. Patrick Murphy, aged 28 years.

February 16th, at New York, of ship fever, Rev. John Smith, pastor of St. James' church, in that city.

A notice of both in our next. R. I. P.

FOREIGN.

ITALY.—In an allocution to the cardinals, at a secret consistory, held on the 17th December last, his holiness Pius IXth expressed his gratification in having appointed bishops to various sees in Spain: after which he alludes to the negotiation with Russia which he hopes will be favorably terminated, and to his rejection of certain traditions derogatory to the rights of the holy see, and which he had been accused of admitting. He then proceeds:

"But there is yet another thing, which afflicts and troubles our mind exceedingly. It is assuredly not unknown to you, venerable brethren, that in our times, many of the enemies of the Catholic faith especially direct their efforts towards placing every monstrous opinion on the same level with the doctrine of Christ, or confounding it therewith, and so they try more and more to propagate that impious system of the *indifference* of religions. But, quite of late, we shudder to say it, certain men have appeared, who have thrown such reproaches upon our name and apostolical dignity, that they do not hesitate to slander us, as if we shared in their folly, and favored the aforesaid most wicked system. From the measures, by no means alien to the sanctity of the Catholic religion, which, in certain affairs relating to the civil government of the pontifical states, we thought fit benignly to adopt, as tending to the public advantage and prosperity; and from the amnesty, graciously bestowed upon some of the subjects of the same states at the beginning of our pontificate, it appears that these men have desired to infer that we think so benevolently concerning every class of mankind as to suppose, that not only the sons of the church, but that the rest also, however alienated from Catholic unity they may remain, are alike in the way of salvation, and may arrive at everlasting life. We are at a loss from horror to find words to express our detestation in this new and atrocious injustice that is done us. We do indeed love all mankind with the inmost affection of our heart, yet not otherwise than in the love of God, and of our Lord Jesus Christ, who came to seek and to save that which had perished, who died for all, who wills all men to be saved, and to come to the knowledge of the truth; who, therefore, sent his disciples into the whole world, to preach the Gospel to every creature, proclaiming that they who should believe and be baptized should be saved, but they who should believe not should be condemned, who therefore will be saved let them come to the pillar and the ground of the faith, which is the church, let them come to the true church of Christ, which, in its bishops and in the Roman pontiff, the chief head of all, has the succession of apostolical authority, never at any time interrupted, which has never counted aught of greater moment than to preach, and by all means to keep and defend the doctrine proclaimed by the apostles by Christ's command; which, from the apostles' time downward, has increased in the midst of difficulties of every kind; and being illustrious throughout the whole globe by the splendor of miracles, multiplied by the blood of martyrs, exalted by the virtues of confessors and virgins, strengthened by the most wise testimonies and writings of fathers, hath flourished and doth flourish in all the regions of the earth, and shines refulgent in the perfect unity of the faith, of sacraments and of holy discipline. We, who, though unworthy, preside in this supreme seat of the apostle Peter, wherein Christ had laid the foundation of the same his church, shall never at any time abstain from any cares or labors, that, by the grace of Christ himself, we may bring those who are ignorant, and who are going astray, to this only road of truth and salvation. But let whoever oppose themselves, remember that heaven and earth shall indeed pass away, but that nothing can ever pass away of the words of Christ, nor change be made in the doctrine, which the Catholic church has received from Christ, to be kept, defended, and preached.

"We are unable to refrain, venerable brethren, from next speaking to you concerning the bitter grief which has consumed us, from the circumstance that a few days ago, in this, our city, the citadel and centre of the Catholic religion, some half delirious persons could be found (few, certainly, in number,) who, casting away even the feeling of humanity itself, did not shrink, amidst the greatest murmurs and indignation of other inhabitants of the city, from publicly and openly triumphing on the most mournful intestine war which lately broke out in Switzerland. Over that fatal war we do indeed grieve from our inmost heart, both because of the blood of that nation which has been shed, and the mutual slaughter of brethren, and the fierce, lasting, and lamentable discords, hatreds, and enmities which are wont, from civil wars especially, to redound upon men; and also because of the detriment

to the interest of Catholicity, which we understand has arisen from thence, and we fear will still arise; and, lastly, because of the deplorable sacrilege committed in the first struggle, whereof our mind shuns the reflection."

The *Semaphore de Marseilles* of Friday, publishes a letter from Rome, dated the 2d instant, giving an account of the detection and frustration of another retrograde plot. It appears that notices had been circulated that the pope had declined to receive the felicitations of the people on New Year's day, on the plea of indisposition, and that, the plea not believed to be true, general discontent prevailed. The leaders of the people went to the Prince Corsini, the senator, and expressed to him their suspicion that the retrogrades were again at work at their dark designs, and implored him to go personally and communicate with the holy father. The prince went accordingly to the Quirinal Palace, where he was at first refused admittance. He found the secretary of state giving orders to take measures to prevent a revolution of which he was secretly apprised, and which was expected immediately to break out. The prince, however, insisted, and at length forced his way to the presence of the pontiff, whose indignation had no bounds when he heard of the notices which had been circulated. He asked why his people had not felicitated him as usual; "Because," replied the prince, "they were told that your holiness was indisposed, and could not receive them. Upon this, his holiness answered that every thing which had been said on that subject was utterly false; that he was not, and had not been indisposed, and had not issued any such orders as those which were reported. And since," observed his holiness, "my people are prevented from coming to me, I will go to them." Accordingly, on the 2d, the holy father went through the city, surrounded by an enthusiastic people, stopping before the posts of the civic guard, salutating and blessing the populace, and showing himself to be more popular, and, if possible, more beloved than ever.

The *Semaphore de Marseilles* of the 4th instant, contains a new *motu proprio*, published by the pope for the organization of the ministry. The administration of the holy see is to consist of nine departments, viz.—foreign affairs, interior, public instruction, grace and justice, finance; commerce, fine arts, manufactures and agriculture; public works, war and police. The chiefs of those departments are to compose the council of ministers. State affairs are not to be brought before that council until the consulta shall have examined them, and given its opinion. Ministers are to be responsible for the acts of their respective administrations, and the subaltern officers are to be likewise accountable for the execution of the orders they may have received. The important affairs of the state are not to be submitted to the approbation of the sovereign until they shall have been discussed in the council of ministers. The latter are to appoint all public functionaries and officers, the consuls-general, the governors, and the councillors of the government, the professors of the university and of the provincial colleges, the military commanders and officers, &c.; the pope only reserves to himself the nomination of the cardinals, nuncios, &c. The council of ministers is to meet every week under the presidency of the secretary of state. The latter is to be a cardinal, and his deputy a prelate; but the other ministers may be indifferently clergymen or laymen. Twenty-four auditors are attached to the council of ministers—twelve clergymen and twelve laymen, &c.

On the 27th, St. John's day, the feast of the pope, a grand demonstration took place at night in his honor. Upwards of 30,000 persons proceeded by the light of torches to the Quirinal to salute the pontiff. Pius IX appeared at the balcony and bestowed his benediction on the multitude, which afterwards quietly dispersed.

Milan.—A disturbance took place at Milan on the 2d. Such persons as were seen smoking were severely ill-used, it having been agreed to abstain from tobacco in order to injure the imperial revenue. A serious collision took place on the 3d instant between the inhabitants and the Austrian troops. Five persons were killed, and amongst them the imperial and royal councillor Maganini.

England.—*The Oratorians.*—The fathers of the English oratory will be assembled at Maryvale on the 24th inst. The brothers of the Will of God, Mr. Faber's community at St. Wilfrid's, Cheadle, we rejoice to hear, will be also under the same rule of the oratory, and be a part of the society at Maryvale. The English oratory commences its career under circumstances of unexpected promise of great service to the church.—*Tablet.*

Ireland.—*The Irish Confederation* held its anniversary meeting in the Rotunda on Wednesday evening, Mr. Ross, of Bladensburg, in the chair. Deputies attended from London, Manchester, and Staleybridge. Mr. Daly, the London deputy, wished to have a deputation sent to England to agitate for repeal, and promised them more crowded meetings than in Dublin.

Crime is evidently on the decrease, few cases being reported in the papers.

Ten men entered the house of a respectable farmer, King's county, and forcibly carried off his daughters, demanding a ransom for them.

Deaths from starvation are fearfully on the increase.

Pauperism is increasing to an alarming extent, especially in the south and west.

A dreadful case of the death of a boy by starvation, and of the horrible condition of his mother and five other children, is related in the *Tipperary Vindicator.—Tablet.*

Spain.—*The New Spanish Bishops.*—It is stated by a correspondent of the *Morning Chronicle*, that the bishops just nominated by the pope are the same men who have held the sees, by the appointment of Christiana and Isabella, since 1833, and who had never re-

ceived apostolic sanction. The condition, *sine qua non*, on which the holy see offered to fill canonically the vacant sees was, that these bishops should unconditionally resign, for deficiency of authority in their election. They have done so, and the pope has re-elected them, thus acknowledging the government *de facto* of Isabella II. The writer does not name his authority for this statement.—*Tab.*

The papal bulls for the confirmation of the twenty-six bishops presented by the queen have been received. It is, therefore, anticipated that the friendly relations formerly existing with the court of Rome will be soon restored.

Russia.—*Concordat with Russia.*—This convention is now said to be concluded, and according to the *Munich Gazette* of the 15th, the following are its principal heads:

"Henceforward Russia will have seven Catholic diocesses; Mohilew (archbishopric), Wilna, Minsk, Lutzk, Zitonier, Kaminiez, and Cherson. This last diocess is to be founded and endowed by government, and will extend as far as Bessarabia, the Taurus, and the Caucasus. A bull of circumscription will determine the extent of each diocess. The bishop of the new diocess (Cherson) will enjoy an income of 4,500 silver rubles (about 18,000f.) The chapter is to be composed of nine canons, two alone of whom are to be titular canons. The diocesan seminary is to comprise twenty pupils, and is to be maintained at the expense of the government. The bishops and the suffragans in Russia and in Poland are not to be nominated till after an arrangement taken between the government and the holy see. This formality fulfilled, the pope will grant them the canonical installation. The direction of ecclesiastical affairs is to be entirely abandoned to the bishops. However, in all important affairs, such as marriages, contestations for the property of the church, &c., the diocesan consistory is to be consulted beforehand.—*Tablet.*

France.—In reference to the affairs of Switzerland, and the development of radical principles, Count Montalabert has addressed the house of peers in a most eloquent and impressive manner. If the people of France are not awakened to a proper sense of duty, in view of the efforts which a band of anarchists and infidels are making for the destruction of civil and religious liberty, it will not be owing to their not having been duly forewarned of the danger. After describing with great force the frightful desolation which the radicals have produced in Switzerland, and the applause given to them at the reform banquets in France, he thus proceeds:

"I do not come here to denounce the banquets and their originators. I approve of the language of the committee. Those manifestations are tolerated by liberty, and it is liberty I wish, above all things, to defend. Religion has no need of defence, it is eternal; property changes hands, but it always exists and defends itself; but what ends with a people is liberty—during long ages it disappeared. Take care, radicalism will destroy liberty; radicalism is its antipodes, it is the exaggeration of despotism.

"Liberty is respect for man; radicalism is contempt for man—contempt the most arrogant. I consider myself entitled more perhaps than any other to speak in favor of liberty. I have been deemed exclusively devoted to religious liberty—but no, I am devoted to liberty of every description—to liberty in its fullest sense! (Approbation.) Liberty has been the idol of my existence, and if I have any thing to reproach myself with, it is that I have loved it too well. But I do not repent having done so—(hear, hear)—and it is because I love it so ardently that I cannot bear to see it sullied. (Applause.) I comprehend the tactics and the language of the persons of whom I have just spoken; but what I do not comprehend is the conduct of a dynastic and regular opposition which applauds the success of radicalism in Switzerland. If the cause of the Swiss radicals were to triumph in France, what should we have? Disorder and anarchy—nay, worse thrn anarchy, for that at last becomes extinguished of itself. We should have organised radicalism, and yet the dynastic opposition applauds it. There have been fifty or sixty banquets given by the opposition; they were organised for electoral reform, and yet at them the guests drank to the success of Switzerland. This appears to me a favorable moment to show what electoral reform really is in Switzerland. We have witnessed the annihilation at Friburg, Lucerne, every where. Lately in the canton of Vaud, an electoral law was established; the ballot was abolished; voting by a show of hands was decided on; and the election was placed in the hands of the prefect, who frequently proposed himself. Lately, too, a Jesuit happened to say to the prefect, 'Count the votes!' He was at once seized on, and thrust out of the canton. The elections are effected in the several cantons under the influence of the federal troops—that is, of foreign bayonets. How do you suppose the most moderate of the radicals act? During the elections they place the candidates and electors who are in their way in the guard-house. (Laughter.) Such are the theories of the men to whose success toasts were drunk at the banquets of the opposition. Suppose that M. Guizot, in order to secure the success of his policy, were also to place in the guard-house, during an election, the deputies who appeared at these banquets; and if, at the same time, there existed in England a great association, organised to prepare reform, would that body drink to M. Guizot's health? (Laughter.) But since I have thus denounced to you the crimes which have been committed in Switzerland, whom do you imagine I consider as the principal offender? The foreign secretary of state of her Britannic majesty! (Sensation, agitation.) When noble peers

stand up in this tribune and speak what they think of the emperor of Austria, and of Prince de Metternich, I may surely declare my opinion of Lord Palmerston. It is he who, in my eyes, is the executioner of the independence of Switzerland; it is he who, at the moment of making a manifestation in favor of the good right, insisted on a previous understanding among the cabinets, and so produced procrastinations, during which he pressed on hostilities in Switzerland. And, at a later period, when the work of iniquity was accomplished, it is he who declared in the house of commons that he had nothing to say to the excesses which were being committed; it is he, in fact, who enveloped by his patronage those who put down independence and justice in Switzerland. I have always been a partisan of the English alliance; I have defended it, under many circumstances, against the attacks of its adversaries; moreover, I am a passionate admirer of that great English nation, who first presented to Europe the model of constitutional government; but these sentiments cannot stifle the expression of my opinions and my judgment on the present line of policy pursued—a policy every where the same. Where is the great man, who at this moment represents England in Switzerland, going when he quits Berne? To Constantinople—and why? To promote a war on Greece, on that young monarchy which is the *enfant chéri* of Europe, and one of the glorious works of the present day. There can be no doubt that the minister who sends him there has caused the death from grief of one great minister, M. Coletti, whose praise is in every mouth. (Marks of adhesion.) There are no Jesuits in Greece. (Laughter.) No, but there is French influence, and he cannot suffer that, and if he has opposed justice in Switzerland, it is because the cause of justice is the cause of France. (Hear, hear.) We have also had in our history many gloomy days, but never such sad pages. We have had our days of despotism, but it was a glorious despotism. Anarchy has also been, at other periods, carried in Europe at the point of our bayonets; but then at least we preserved at home peace, order, security, and justice. (Hear, hear.) It is not with impunity that England will have followed her policy. The encouragements given to anarchy in Greece, in Switzerland, will not remain unpunished; the flames of that conflagration will cross the channel, and will show England that propriety, justice, and liberty, are not the privilege of one nation alone. Must I now pass from the great criminal to the small one, and examine the policy of our own cabinet? I believe that it had good intentions, and I am grateful to it for them; I believe it was right in wishing to intervene in the affairs of Switzerland, and I have nothing to add to the luminous demonstrations yesterday made by the Duke de Broglie; but I find that the conduct which it adopted, neither responded to its intentions nor to its duty; I consider that it acted under the influence of a yoke, for which I always reproach it—that of weakness. Thus, if it had shown itself more sympathetic and more powerful at Ferrara, it would have been still stronger in Switzerland. When the ministry has been spoken to of the Jesuits, it had not had the courage to say that that was only a farce. The phantom which it caressed two years since has now risen with a threatening aspect; the law of justice says: 'Do not to another what you would not that another should do unto you.' But it soon after adds: 'The justice that you mete out to others shall be meted out to you.' It is unnecessary for me to say, that I do not ask for a posthumous intervention, of which no one dreams; I am not in office, and I do not occupy myself with the policy of the day or of the morrow, but I plunge into the future the look of a man who believes in divine justice. Switzerland, which has substituted might for right, a conquest for an alliance, will one day learn to her cost, what the abuse of force and conquest is. When she shall know it, and when she shall come (not by me—God forbid) to be insulted in her defeat, she will miss, as a funeral oration, what is consoling under the greatest adversity—the respect and sympathies of honest men. As to conservative or political Switzerland—for to me that is the same thing—I shall take the liberty of giving her a counsel, which is, not to invite any foreign power to her aid; to reckon only on herself. Let her find strength in union, in a perfect understanding of her wants, and, above all, in a perfect respect for the principle of religious liberty; it is surely time that the Protestant and Catholic conservatives should understand each other. I am of opinion that the cantonal sovereignty is henceforward definitively lost; but the religious sovereignty will remain triumphant after so many trials. I shall, on that point, only repeat what M. Villemain, a year back, said of Poland, which I love to compare with Switzerland: 'A people which watches by its altars over its nationality cannot perish.' The present situation may be thus briefly summed up: the flag which, in 1832 and 1834, you vanquished at Lyons, has now risen again on the other side of the Jura, on the most liberal frontiers of France, and with the support of England; and, in France, you now have, more than in 1832 and 1834, open sympathies, avowed by the convention and the mountain. I do not ask, it may be well supposed, for any measures of exception; but what I desire to witness is, that well-disposed men may open their eyes—may arm themselves with resolution. For me, the greatest of evils is fear. What, think you, has been the origin of all the catastrophes which have desolated France? The fear which the well-disposed have felt of the vilest wretches. (Cries of 'Yes! yes!' Approbation.) Let us not give up to the wicked a monopoly of energy; let the right-minded defend order at home and abroad, by testifying their horror and disgust for all that resembles 1792 and 1793; let the principle of all men anxious for what is right be the union of liberty with order and peace; let us comprehend, by

what has just passed at the other side of the Jura, how dangerous it is not to tolerate liberty even amongst those who do not think as we do. Let us not forget that liberty has just been betrayed and immolated through the agency of England, and that France is bound to be its rallying point and safeguard." (Loud and continued applause.)

"The noble peer, as he descended from the tribune and crossed to his place, was warmly congratulated by a number of his colleagues, and some minutes elapsed before the commotion subsided."—*Tablet.*

JAMAICA.—*Conversions.*—The honorable Thomas James Bernard, member of her majesty's council in this island, and chairman of quarter sessions for the district of St. Mary and St. Thomas in Vale, was yesterday admitted by the Rev. Mr. Cotham, officiating priest, into the Catholic church. The ceremony took place at Trinity chapel, in the presence of the Hon. William Irving Wilkinson, the Spanish consul, and other Catholic gentlemen. The event, a new one to Jamaica, has created no little sensation.—*Jam. Des.* Nov. 24.

CHURCH IN SWEDEN.—The church has but one mission in Sweden, (though in the king's dominions there is a second, which is at Christiania, in Norway). This, of course, is at Stockholm; where, besides the private chapel in the palace for the females of the royal family, who are all Catholic, there is a nice chapel of the Queen Anne's-time style of architecture in the city, which is open to the public. The vicar-apostolic resides at the palace, and two priests under his jurisdiction reside at the house attached to the chapel. They are all three Germans, learned and admirable priests, and I thought singularly well qualified for their missionary situation, in which so much discretion and clear-sightedness are required. The chapel is small, and crowded to excess, and of course the congregation chiefly Protestants. The sermon and vernacular parts of the service are in Swedish.

If the Danes merely think nothing of their own clergy, but consider them a useless expense, it is otherwise with the Swedes, who seem to have a cordial hatred for theirs. That this is partly political, on account of their uniting with the nobility to oppose the progress of legislation and stifle the influence of the two lower houses, I do not doubt; but if one tithe of what is commonly reported of their morals be true (and that some part is amentably true one may see from the reports in the public newspapers), one cannot wonder that the reverend gentlemen are neither loved nor respected. But on this subject I had rather be silent. The three Catholic priests are respected highly by every body, and that is all that concerns us.

Both in Stockholm and in Copenhagen the music at the mass consists of German corale tunes, to which, in Copenhagen certainly, German hymns were sung. I think also in Stockholm the words were German, but of this I am not certain, as I did not see the book; but the few works I fancied I caught of what were sung were German and not Swedish. This is the more probable as the German literature is rich in beautiful hymns, which is not, I think, the case with either Danish or Swedish.

The Swedish Lutheran clergy pretend to the apostolical succession, and deduce their orders from Laurence Peters, whom Gustav Vasa appointed archbishop of Ana, and who is said to have been sent to Rome, and consecrated by the pope himself. That the wretch Vasa sent Laurentius Petri to travel for a time, and that "Frater Laurentius" came back to his abbey, and told the abbot and brethren that he had been consecrated archbishop by the pope, and that they believed it and put it down in their annals, and that the story served to gain the people's acquiescence in his movements, is true. But that "Frater Laurentius" ever was consecrated at all, or was any thing more than in priest's orders, was a lie manufactured between the apostate himself and his fellow traitor the villain Vasa, whose character, I rejoice to say, the Swedes are beginning to see through.—*Tablet.*

FELIX DE LAMENNAIS.—A friend of ours lately from New York, tells us that whilst in that city, he saw it stated in a Paris paper, that this once illustrious writer, but who afterwards unfortunately allowed himself to be misguided by false principles and pride, had gone to Rome to cast himself at the feet of the sovereign pontiff and acknowledge his errors. May it be so! But even if this be a false report, we do cherish the hope of hearing some day of his conversion, for we know that many fervent supplications are every day addressed for him to the "*Refuge of sinners,*" the Blessed Mother of God, by the members of the "Archconfraternity of the Immaculate Heart of Mary," in France, and particularly in Paris; and "it is unheard of that any one who had recourse to her, and begged the assistance of her prayers, ever was forsaken."—*C. Advocate.*

A NEW ARCHCONFRATERNITY.—We have read, with much gratification, several commu-

nications to the *Univers*, on the subject of a new archconfraternity established at *Langres*, department of *Haute Marne*, in France. The truly Christian sentiment from which it originated, the eminently pious object for which it was organized, and the distinguished encouragement which the sovereign pontiff has given to it, rendered it peculiarly interesting to all Catholics.

Some time, we believe, in the beginning of last year, the pious and talented bishop of Langres, the Right Rev. Peter Louis Parisis, started, in his episcopal city, an association for the reparation of the offences committed against Almighty God, by blasphemies and the profanation of the Lord's day. It soon became most popular among the faithful who asked in great numbers to be admitted as members; and a statement of the rules, practices, and actual state of the association having been sent to the pope, his holiness, not only gave it a full sanction, but erected it into an archconfraternity by an apostolical brief of the 30th of July, 1847, and enriched it with numerous indulgences. Since that the bishop of Langres has received from *Cardinal Ferretti*, then the secretary of state, a letter in which we read the following:

"Our holy father, the pope, after having already given you proofs of his great satisfaction at the institution of the association for the reparation . . . . and designs to add a new pledge of his sentiments by permitting his own august name to be inscribed on the list of the members associated for this holy work. Whilst informing your lordship of this mark of sovereign benevolence, I beg that my name be likewise inscribed on the same list, being myself desirous to belong to an association, which is undoubtedly destined to procure great blessings to the church and to the faithful."

Thus encouraged and patronised, the archconfraternity has already spread nearly throughout the whole diocess of Langres, and is beginning to be established in several others. This is truly the association we need in our age.—*C. Advocate.*

Various Items.—*Denmark.*—The king of Denmark, Christian VIII, died on the 20th of January.

Isaac D'Israeli.—This celebrated literary character died recently, in England, at the advanced age of 80 years.

Espartero arrived at Madrid on the 7th January, where he was received with great demonstrations of joy.

Abd-el-Kader has surrendered to the French, and is to be transferred to a chateau at Villadieu.

Mount St. Bernard.—The monks of Mt. St. Bernard, whose noble and disinterested benevolence has been so long the admiration of the world, have been forced to retire within the limits of Sardinia, by the cruel persecutions of the Radical government of Switzerland.

Princess Adelaide, sister of Louis Philippe, died lately in Paris, aged 71 years.

The Queen of Spain is said to be in a very delicate state of health.

Clerical Denunciations.—This subject has excited a great deal of fierce discussion. The Archbishop of Tuam has addressed a long and vigorous letter to the Earl of Shrewsbury, in answer to one in which the latter was most severe and unjust in reference to the Irish clergy.

Diocess of Louisville.—We learn from the *Catholic Advocate* the most gratifying intelligence, that the Very Rev. Martin J. Spalding has been appointed coadjutor to the bishop of Louisville. We congratulate him and the Catholics of that diocess on so auspicious an event.

CORRESPONDENCE.

The following letter has been handed to us for publication, by one of the aggrieved parties to whom it alludes. We would not open our columns to this communication, but for the fact that the parties* have been denied an opportunity of defending themselves in the paper which first assailed them, this paper having rejected their respective vindications. Under these circumstances we do not feel at liberty to refuse them a public hearing in the *Magazine*. In doing so, we are actuated only by a desire of extending to others a right which every one may properly claim, the right of being fairly heard before being condemned.

SPIRIT OF THE CATHOLIC PRESS.

To the editor of the U. S. Cath. Magazine.

Rev. and Dear Sir:—Such is the influence which the press may wield, to the honor or the detriment of religion, that they who feel an interest in the prosperity of the latter, cannot but notice with deep regret any marked deviations, on the part of our Catholic journals, from the principles which ought to govern them. No one will deny that it is the im-

* The Very Rev. John Neuman, superior of the Redemptorists in the United States, and Maximilian Oertel, Esq., editor of the *Katholische Kirchen Zeitung.*

perative duty of those who conduct a periodical, to be just and true in their declarations, and to observe, in their intercourse with other journals, that courtesy and charity to which all men are entitled. If there is a divine precept forbidding us to bear false witness against our neighbor, how much more strictly is the editor of a newspaper bound by its injunctions? How rapidly and extensively are the errors which he commits disseminated throughout the country, and how difficult is it to rectify the false impressions, or to repair the evil consequences which are the result of his negligence? But, if it is a duty for a Christian to be just, it is equally so to be charitable, and we are at a loss to conceive how the conductors of a religious journal, while they profess to be the advocates of morality, can so easily emancipate themselves from the rules of courtesy and decorum, which are nothing less than the dictates of Christian charity and propriety. These reflections have been suggested by several articles in recent numbers of the *New York Freeman's Journal*, a paper of which we would be delighted to speak in terms of unqualified praise, but which has of late manifested so great a disregard for the rights of others, that we consider a public protest against such a course due to the community, and to those who have been injured, especially. This protest is the more called for, as the *Freeman's Journal*, after having published the offensive articles to which we have alluded, refused to give publicity to the vindications of those whom it had assailed, although they were most assuredly entitled to a patient hearing. It made indeed a few remarks in regard to the communications of the injured parties, but it left the most objectionable charges against them unretracted and undenied. We therefore beg leave to state things as they occurred, in answer to the misrepresentations of a writer in the *Freeman's Journal*.

In that paper of January 22d, a communication appeared, relative to a celebration which took place at the fair recently held in Baltimore for the benefit of the Catholic German schools. This celebration, consisting partly of music and partly of a convivial entertainment, was held by the St. Aloysian society belonging to the church of St. Alphonsus, and such was the propriety and decorum with which it was conducted, that several of the most pious and respectable Catholics of Baltimore expressed themselves even edified by the scene which they had witnessed. This could scarcely have failed to be the case, especially as two of the reverend gentlemen connected with St. Alphonsus' church, had been appointed by the Very Rev. Superior to preside at the celebration, for the purpose of more effectually insuring order and propriety. An account of the above mentioned celebration having appeared in the *Kirchen Zeitung*, a German Catholic paper published in Baltimore, a certain correspondent of the *Freeman's Journal* took the liberty of misrepresenting the whole affair, intimating in his remarks that it was much more a scene of dissipation and immorality than of innocent amusement, and censuring the editor of the *Kirchen Zeitung* for admitting into his paper the communication of one whom he (the correspondent) calls a "giddy and unwise contributor." But this is not all: he has made the Rev. clergy play a part in this scene, the offspring of his own morbid fancy, and the narrative of which he terms "scandalizing" to the community. The Rev. superior of the Redemptorists and seven of his religious are made to figure in this pretended scene of scandal; and thus, by a blundering distortion of the article in the *Kirchen Zeitung*, he has not only made false statements, but he has done a gross injustice to the editor of the German paper, and has reflected still more indecently upon the clergy of St. Alphonsus' church, than whom a more zealous and exemplary body of clergymen could not be named. Who can be secure against the shafts of calumny, if the best among our clergy and laity are to be thus assailed in our journals, through the negligence and indiscretion of editors?

In the same number of the *Freeman's Journal*, we find an instance of injustice and vulgarity which any reflecting Catholic must be pained to see in a religious periodical, that stands forth as a guide to the faithful. The *Freeman's Journal*, of December 25th, in noticing the Catholic Almanac for 1848, had set aside all regard for the rules of a sound and dignified criticism, indulging in remarks which were as low and intemperate in their tone as the substance of them was devoid of truth; so much so, that the editor of the *Kirchen Zeitung* in announcing the appearance of the Almanac, thought proper to animadvert upon the observations of the *Freeman's Journal*. Upon this, the editor of the latter paper

published the remarks of the *Kirchen Zeitung*, but with such misrepresentation as obviously tended to cast ridicule upon the editor of the German paper, and the *Freeman's Journal* closed the article with these words: "A person who reads German hands us the above paragraph, and suggests that next year the Almanac be printed in *Dutch*." Such a remark, Mr. Editor, we admit, may draw a laugh from a certain class of persons; but we venture to assert that there are few who will pronounce it an illustration of good manners, or who will not think that it is altogether unworthy of the courteous and dignified tone that should characterize the relation between one editor and another.

These remarks, Mr. Editor, have not been made through any ill-will against the *Freeman's Journal*: for we should rejoice to see it, after some reformation of its spirit, circulated through every part of the United States: but we have wished to do an act of justice to those who have been publicly wronged by that paper, and whose wrongs it refused adequately to redress, though they had an undoubted right to a public hearing in its columns. Let us hope and pray, Mr. Editor, that the admonition of the apostle, "speaking the truth in love," may be faithfully reduced to practice by the conductors of all our religious periodicals. We cannot expect the people to practise the virtues of justice and charity, if our Catholic papers, which ought to be their guides, set them an example of calumny and scurrility.

Yours, respectfully,

M. O.

LITERARY NOTICES.

The work claiming to be the Constitutions of the Holy Apostles; including the Canons: Whiston's version, revised from the Greek, with a Prize Essay, at the University of Bonn, upon their origin and contents: translated from the German, by Irah Chase, D. D. New York: D. Appleton & Co. Philadelphia: Geo. S. Appleton. 8vo. pp. 496.

The *Apostolical Constitutions* are an ancient collection of regulations bearing the name of St. Clement of Rome, and attributed by the compiler, whoever he was, to the apostles. They are believed to have made their appearance in the fourth or fifth century, and are divided into eight books, which contain a variety of regulations respecting the discipline and ceremonies of the church. Almost all critics agree that these constitutions were not compiled by St. Clement, and were not framed by the apostles; yet that they embrace different portions of the ancient liturgies, and various points of discipline as observed by the primitive Christians. Such is the opinion of Catholic critics, and many of the most learned among Protestant writers. Together with the Apostolical Constitutions appeared also the *Canons of the Apostles*, a collection of disciplinary enactments, which are equally admitted to be posterior to the apostolic age, and to consist of canons framed by councils or bishops in the second and third centuries. Thus far, the Apostolic Constitutions and canons are a reliable authority in regard to various points of discipline, which were observed throughout the church at large, or in particular districts, and indirectly they bear witness to different matters of faith. The several orders of the priesthood, the superiority of bishops over priests, the eucharistic sacrifice, prayers for the dead during the oblation, &c., are plainly mentioned in this collection, which consequently affords not the slightest ground for the Protestant to think that his church is that of the earliest Christian times. Hence frequent attempts have been made by learned Protestants to lessen the authority of the apostolic canons and constitutions, and among them the author of the Prize Essay at the University of Bonn, and his translator, the Rev. Dr. Chase. They would lead their readers to imagine that this collection is an evidence of innovations' having been introduced into the church, and a means by which these innovations were afterwards perpetuated. But the reasoning of these gentlemen is of a very singular character, and far behind the age. They lay it down as an incontrovertible principle, that whatever is in favor of Catholic doctrine and discipline must necessarily be at war with the Bible and the practice of the

apostolic age: hence they infer that the collection, passing under the name of *Constitutions and Canons of the Apostles*, is a fanciful production in regard to those points in which Catholicity is represented to the disadvantage of Protestantism. But there are two considerations which give this collection weight, as a witness, in favor of Catholic discipline and against the innovations of modern reformers. The first of these is that the Catholic discipline there set forth, is on many points confirmed by the testimony of the earliest liturgies and ecclesiastical writers: the second is, that Protestant critics themselves have vindicated the authority of this collection. It is in vain then for the Prize Essayist, or his translator, to treat us to speculative discussions on the subject; it will never cease to be true that the canons and constitutions of the apostles, although not written by the apostles, and although containing various inaccuracies, are in many respects a faithful representation of the discipline which was practised in the very earliest periods of the Christian era.

Letters to the Rt. Rev. John Hughes, Roman Catholic Bishop of New York. By Kirwan. Baltimore: Methodist Protestant church. 18mo. pp. 103.

The writer of these letters pretends to have been raised a Catholic, and afterwards, when *more enlightened*, to have become a Protestant. His letters prove him to be either a gross ignoramus or a very shameless deceiver, and the only wonder to us is, that men who lay claim to intelligence and Christian candor, can be so far duped or so reckless as to take part in the circulation of such mendacious productions.

Peace with Mexico, by Albert Gallatin. New York: Bartlett & Welford, pp. 34.

We know not who has sent us this pamphlet, the political character of which forbids us to express any opinion on the questions of which it treats. But the high reputation of the author, as well as the calm and pacific tone in which he discusses the actual relations of the United States with Mexico, cannot fail to commend his reflections to attentive consideration.

Dublin Review, No. XLVI. January, 1848. London: Richardson & Son.

With some few exceptions, this is an able and interesting number of the Dublin Catholic Quarterly. We regret, however, to perceive, in the article on Prescott's Conquest of Peru, an instance of carelessness on the part of the critic, which will tend greatly to neutralize the effect of his strictures on Mr. Prescott's style. In noticing certain inaccuracies in the historian's mode of expression, the reviewer says: "*We intended to have noticed* these errors at the end of our paper, but we find we shall not have space." (p. 323, note.) Had he reflected a moment, or carefully looked over his paper before committing it to the press, we have no doubt that he would have detected, in the above quoted sentence, a violation of grammar, which is the more remarkable, as the very object of the critic's remarks in this place is to reproach Mr. Prescott with faults of English. Every one will admit that an action is always posterior to the *intention* of doing it; whence it is correct to say, *we intended to notice*, but we cannot say, consistently with the rules of English grammar, (see Murray, Rule 13 of Syntax), *we intended to have noticed*, as, in this expression, the perfect tense of the infinitive mood implies that the action was past when the intention was had; which was neither meant by the writer, nor could possibly be the case. We would not direct attention to this inadvertency of the reviewer, but for the fact that such instances of carelessness are becoming very general, and may be often detected among writers of distinguished abilities. But, if it is important for the purity of our language, that grammatical accuracy should be observed, it becomes the peculiar duty of writers and critics to adhere strictly to those rules which the authority of recognized standards or polite usage has established.

It may be well, perhaps, to state here, especially as the fact has been overlooked in the *Dublin Review*, that *Prescott's Conquest of Peru* is characterized by an unusual degree of bigotry and ignorance, in reference to Catholicity.

Metropolitan and Catholic Courier. We understand that an agent is now soliciting subscriptions to a paper, with the above title, which is to be published in Washington city. The Most Rev. Archbishop has informed us, and to prevent liability to error, we have been authorized by him to state, "that he knows nothing about the paper to be issued in Washington, and that if it be a *Catholic* paper it has not, of course, the requisite sanction and approbation of the diocesan authorities."

THE CATHOLIC MISSIONARY COLLEGE OF ALL HALLOWS.

DRUMCONDRA, DUBLIN.